

The Good old Way:

OR

PERKINS

IMPROVED,

In a

PLAIN EXPOSITION

And

SOUND APPLICATION

OF

Those Depths of Divinity
briefly comprized

In his

SIX PRINCIPLES:

BY

That late painful and faithful Minister
of the Gospel,

CHARLES BROXOLME

In Darby-shire.

Jer. 6. 16. *Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*

LONDON, Printed for John Rothwell at
Fountain in Gold-Smiths Row Cheap side, 1657

1657

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T O

The Right Honourable,

The L A D Y

KATHERINE BROOK,

Dowager to the Right Honourable

Robert Lord Brook, Baron of

B E R C H A M P S Court.

Right Honourable,



His Exposition of famous Mr. Perkins's Catechism, was the work of Master Charles Broxolm; a good man, who was well known to your noble Lord; whose great favours conferred upon him, hath engag'd me upon the account of his widow (my dear Aunt) to dedicate it unto your Ladyship.

The Authors Ministry was honoured, by the Conversion of many souls, both at Gunthwait in Yorkshire, where he was

The Epistle Dedicatory.

Patronized by Mr. Godfery Bossevil, Brother in law to your worthy Lord) and also at Buxton and Belper, and other places in Darby-shire, who are his Epistle Commendatory, and will be his glory at the day of Christ.

Madam, This Book had sooner been brought into publick view, if the Controversies of our broken times had not discomposed peoples spirits, to give due entertainment unto such useful Treatises. Many in these latter dayes, have wofully disputed away the life of Religion, and power of Godliness; whence it is, that their Spiritual Appetite to salubrious Truths, is extremely decayed; and their Sun-shine, is like the Winters light, altogether without holy heat. It was an high commendation of the Christian Romans, by Saint paul, that they were full of goodness, and filled with all knowledge, Rom. 15. 14. and it is pity that this good couple should ever be divided

The Epistle Dedicatory.

divided. As practical Profession most glorifieth God, so it winneth most estimation amongst good Christians. The end of this Treatise, is to edifie Gods people in both; therefore if I should dare to keep this piece secret, (which the Reverend Author intended for Publick use) I should not onely frustrate the intentions of the dead, and deceive his godly friends, but also rob the Church of that which is her right.

Madam, I shall not any longer detain your Ladyship from reading this Book, which craveth your acceptance, and promiseth your soul-benefit by a serious perusal. That your Ladyship may long continue an encourager of godlinesse, and a comfort to the Members of Christ, till the time of your everlasting refreshing shall come, when triumph shall be your recompence, glory your reward,
Angels

The Epistle Dedicatory.

Angels your company, and God your
Glory; shall be the humble pray-
er

(Madam)

Of Your Honours

humble Servant,

CHARLES JACKSON.



*To his dearly beloved Friends,
the godly people of Buxton and Bel-
per, C. F. heartily wisheth all hap-
piness, External, Internal, and
Eternal.*

'Christian friends

MAny of you, have had real im-
pressions of love upon your
hearts, towards my worthy Un-
cle, the Reverend Author of this Ex-
position: you have fully known his
Doctrin^e, manner of life, purpose,
faith, Long-suffering, Charity, Pati-
ence, Humility. That which you have
heard with the Ear, is now (accor-
ding to your desire) represented to
your Eye.

There is a great disparity betwixt a
lively voyce, and breathless lines; the
one moveth more, but the other profi-

To the Godly people

teth more ; the one soon passeth away
with the sound of words, but the other
abideth , giveth the Reader leave to
pause and consider. Good mens
works (being Printed) do not onely
15 reach them who are alive, but those al-
so who are unborn; and not to them a-
lone who are near, but such likewise who
are afar off. It was the Authors desire
that having taught you these things ,
2 Pet. 3. 15. you might after his de-
cease, have them alwaies in remem-
brance ; and therefore this Exposition
according to his order was transcribed
for the Press when he dyed. Now he
is taken out of your sight ; but if you
yet desire communion with him, it
must be, by walking in that track
which he hath here chalked out before
you, endeavouring to tread the steps of
his Religious, zealous conversation ;
who herein (though dead) still speak-
eth unto you. This birth was con-
ceived

ceived and brought forth firstly for you, therefore though others should despise it, yet you will (I hope) give it good welcom; because it reviveth the memory of him, who (whilst he lived) ceased not to pray for your happiness for ever.

Because of mine Education amongst you, and my near natural relations unto many of you, I am affectionately disposed to desire your best good, and therefore shall make bold to premise a few things for your direction, that this Book may prove the more profitable. 1. Add Prayer unto your reading, that you may find the power of those Truths warming your hearts. 2. Make practise your end in seeking knowledg: for *That*, *Luk. 13. 47* *servant that knoweth his Masters will and doth it not, must be beaten with many stripes.* This was the frequent advice of this Author; and that when others had

To the godly people

had their Religion onely at their
tongues end, yours might appear in
your lives. 3. Attend constantly upon
the Publick Ministry of your faithful
Pastors and Teachers. *Take heed to*
Dent. 12. 19. thy self, that thou forsake not the
Levite so long as thou livest upon the earth.
The first step towards Apostasie, is the
sighting and declining of the preach-
ing of the Gospel. 4. Confer much
with Orthodox Christians, who are a-
ble to instruct you in the paths of pure
truth and godliness. As Christs Dis-
Matth. 13. 36. ciples desired him to explain
obscure Parables, So the Eunuch impro-
ved the company of Philip, *Acts. 8. 30. 32*
for the like advantage: These exam-
ples doubtless are recorded for our imi-
tation. Consider what I have said, and
the Lord give his blessing, that this
Book may be abundantly beneficial
unto you. Now the Father of lights,
and God of all grace, fill you with the
knowledg

of Buxton and Belper

knowledg of his Will, and with the
fruits of Faith, that you may with
comfort pray, and wait for the com-
ing of Jesus Christ. I am

From *Selston*
Aug. 9. 1653.

*Yours in the ser-
vice of the Lord,*

CH. JACKSON.



TO THE
R E A D E R.

Christian Reader,

THe hand of Providence doth here
tender unto thee a plain piece of good
old Divinity : The ground-work
of the Book, is the foundation of Chri-
tian Religion, gathered into six
Principles (by that famous and wor-
thy minister of Christ, in the Uni-
versity of Camb. Master Will. Perkins)
which for above 50 years, have been
much approved, and improved in the Church
of England and elsewhere, for the in-
struction of many thousands in matters ne-
cessary

To the Reader.

cessary to salvation. These needful Principles are here familiarly, and faithfully, both confirmed and applyed, for thy spiritual advantage: and doubtlesse, there is more then ordinary need of such helps, in these Apostatizing, erroneous times; wherein the chief Articles of faith, are either impudently questioned, or irreligiously slighted. There is no means more promising to reclaim wanderers, and to establish waverers in the truth, then by recalling them unto the serious consideration of the first grounds of Religion: for by this means, people would find sure footing for their faith, and also grow able to defend fundamentals against gain-sayers, when others are like Vessels without Ballast, which float hither and thither, according to the different motion of every wind and wave, which doth assault them. Many godly persons, who reaped soul-fruit from this seed when first sown, by these Sermons when first preached, have importuned the Printing of them (ac-
cording

To the Reader

15 cording to the Authors own intention) for their own further benefit, and for the edification of many others. The Sermons do breath the holinesse and plainnesse of the Preachers spirit, who was very laborious and prosperous in the work of his Ministry: And although they be not so Notional and Rhétorical, as many may desire; yet they are substantially profitable, and fitted to the capacity of such, who most need them. The Candle yeeldeth not the more light, because it is painted, neither doth the Sword any better service, because gilded, or put into a velvet Scabbord. As curious sights do not fill empty bellies, so neither doth gawdy language feed hungry souls. Reverend Master Greenham was bold, to call the Ministry Glasfy, Bright, and Brittle; (foreseeing that vanity growing up in the Church in his dayes) wherein ingenuity and affectation of words, was preferred before solidity of savory matter: Although it is by all men acknowledged, that apt and pregnant expressions have their
profic

To the Reader.

profit, and that the eloquence of Apollos is not to be disregarded: yet phrases are only the husks and shels, but Truths are the Kernels, wherein the soul findeth sweetness and strength. Not the fair leaves, but the fruits upon Trees, are the food: and the Prophet Jeremiah telleth us, that Pastors according to Gods heart, shall feed with knowledg and understanding, Jer. 3. 15. And because the Lord hath in his Family (the Church) both babes and well grown Children; therefore in great wisdom, he is pleased to provide both milk and stronger meats; Heb. 5. 12, 13, 14. Some means of spiritual nourishment (wholesomely, though not curiously cooked) God hath here vouchsafed unto them, whose hearts are disposed to be exercised in the Principles of the Doctrine of Christ.

Good Reader, In the conscientious
use

To the Reader.

use hereof, I heartily commend thee to the guidance and blessing of the Almighty, that thou maist be better rooted, and further edified in the truths of the holy Scriptures, through Jesus Christ; in whom I am.

Thy Friend and

Servant,

Aug. 26^h
1653.

SIMEON ASHE.



The Foundation of Christian Religion gathered into

SIX PRINCIPLES, **EXPLAINED.**

The first PRINCIPLE.

Quest. What dost thou believe concerning God?

Answ. *There is one God, Creator and Governor of all things, distinguished into the Father, the Son, and the Holy Ghost.*

Hat there is a God : There be three Books wherein we may read this great Truth : 1. The Book of the *Scriptures* : 2. The Book of the *Creatures* : 3. The Book of *Nature*. First, the Book of the *Scriptures* : as oft as God is mentioned in holy Writ, so oft (upon the matter) it is affirmed that there is a God : Now this is a great demonstration, the *Scriptures* affirming a thing to be so. But come we to the second Book, the Book of the *Creatures* ; see what the Apostle saith of it, Rom. 1. 20. *For the invisible things of him from the Creation of the world, are clearly*

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clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. The meaning of the Apostle is, That there is a God, as is plain by the very Book of the Creatures; and not a few Arguments in this kind may be deduced hence.

Argum. 1. As first, From the Original of the Creatures or world. They either had a beginning, or not a beginning: If we say, Not a beginning, then we make the world God; all the Creatures from the least to the greatest, God. For to have their beginning from themselves without beginning, is nothing else but to be God (what hath a being of itself without beginning, is God). But to affirm the world to be God, or the several Creatures therein to be God, were not this absurd and brutish?

If we say, They had a beginning, the world and Creatures as is very evident, who then was their beginner and Maker, but God? Why then, there is a God.

Arg. 2. The Creatures being many, are all referred to their several and peculiar ends; and so they all work and are employed. Now hence it is plain and evident that there is one above them all, who did aim at these ends in them, that did create them to these ends, and who is this but God? why then, there is a God.

Arg. 3. The comely order and beauty which may be observed in the worlds great variety, evidence, There is a God.

Arg. 4. Man himself, considered from the rest of the Creatures, who may be termed the Epitome of the world, or *Microcosmos*, the little world: Mans body reviewed, is it not a wondrous and curious piece of work? as *Psal.* 139. 14, 15. But his soul especially,

(*et* . . .)

(that immaterial, immortal, invisible substance) with the faculties of it; and the great acts of those faculties; Do not all these conclude a wise and infinite Creator, and so a God?

The third Book wherein this great truth may be read, is the Book of Nature: Of this the Apostle speaketh, *Rom. 1. 19. Because that which may be known of God is manifest in them*; that is to say, Is writ in the hearts of the old Gentiles, and so in the hearts of all men; not all that may be known of God, but so much that there is a God, because God hath shewed it unto them, that is, hath writ it in their hearts by a general work of his Spirit; and so that place may be understood, *Joh. 1. 9. That was the true light which lighteth every man that cometh into the world*; to wit, with the light of nature, in a great measure, or in a less; and this we call the Book of Nature. Among those common notions imprinted in mans heart since Adams fall, this is a principal one, *That there is a God*: Such sparks and notions as this, are usually called the Light, the Law, or Book of Nature; not that mans nature is the Author of them, but God, as before we have heard. Yet so called, First, Because they are imprinted in mans nature. Secondly, Because they are as common as mans nature: and hence it is, that all Nations do acknowledge a God. Suppose the most of them pitch upon a false god: or seek the true God in a false way, why yet this general acknowledgment from the light of nature, is a mighty Argument that there is a God. And although haply some particular persons have been found to deny this Principle; yet those persons (committing heinous and horrible Crimes (but kept secret from man) their consciences afterwards

have accused and terrified them : now their hainous Crimes being not known to any man but themselves; why should their consciences vex and terrifie them, if there were not a God?

Object. 1. But may some men say, in whom the light of nature is almost extinguished, I never saw God, how can I then believe there is a God?

Ans. Thou didst never see thy soul, and dost thou believe therefore thou hast no soul? Thou didst never see the wind, yet surely thou believest there is such a thing, such a creature.

Object. 2. But if this be a Truth generally acknowledged, How comes it to pass, that the most men and women live, as though there were no God?

Ans. First, by way of Concession or Grant; Secondly, By way of Solution.

1. By way of Concession or Grant. It is true the most do live as though there were no God; so walk as denying the Presence, Power, and justice of God.

2. By way of Solution or Satisfaction. Although men and women generally by the light of Nature do acknowledge a God, yet through the corruption of nature, they frame and fain him to themselves, to be such a one as they please; to wit, without Attributes, not present in all places, not infinitely powerful and just.

As this is a Truth, That by the light of nature; we know and believe there is a God: so likewise this is a Truth, That since Adams fall, by the corruption of nature (in regard of the true God) we are

all Atheists: Thus the Psalmist describing the natural man *Psalm 14. 1. The fool hath said in his heart, There is no God:* The natural man confesseth there is a God, but it is a God of his own framing; without Attributes, to wit, an Idol; which upon the matter, is as much as to deny the true God.

Objeſt. 3. Although this be a Truth granted and plain; why yet, the Regenerate themselves have doubtings this way, they sometimes doubt Whether there be a God or no.

Anſw. And this comes to paſs, Firſt by Satans ſuggeſtion, who ſometimes darts this thought maliciously into them, even in their beſt Devotions. Secondly, this thought may be in them through the corruption of nature remaining; they having a ſeed and ſome degrees of Atheiſm remaining in them ſo long as they are in this world, Thirdly, Want of thorough conſideration may occaſion doubting this way. As when they obſerve themſelves men and women of affliction, and the wicked great in the world. and highly exalted; looking meerly upon this and no further, may occaſion them to queſtion this great Truth; but going on to the end and iſſue, the doubt is preſently removed, conſidering what the wicked's exultation ends in; and ſo conſidering what is the iſſue of the godly mans afflictions.

Uſe 1. To expoſtulate with the wicked and unregenerate: There is a God; this thou ſayeſt, thou beleeveſt; I ſay, thou doſt well, but the devils do as much, nay more; *they believe and tremble, 1 ſam. 2. 19.* Examine thy ſelf, do not they exceed thee in this? Thou beleeveſt there is a God, but doſt thou tremble

at his Justice, Power, and Omnipresence? Dost thou perswade thy self of his *Omnipresence*? that he sees thy waies, courses, and proceedings in all places, and at all times? How comes it to passe then, that thou willingly and wilfully committest that sin in secret (in his sight) which thou wouldest be ashamed to commit in the eye and view of the world? Observe now; Thou beleevest there is a God, but it is a god of thy own framing; a god that sees not thy sinfull courses, and proceedings. And to this purpose, take notice how the spirit of God brings in the wicked or naturall man speaking in his heart *Job 22. 13, 14. And thou sayest, how doth God know? and is there knowledg in the most high? Psal 73. 11. Can he judg through the dark cloud? thick clouds are a covering to him, that he seeth not. And Psal 94. 7. They say, the Lord shall not see, neither shall the God of Jacob regard it.* Thus what the wicked mans thoughts are of God, his actions declare. And so in regard of Gods *Justice*, if thou didst beleeve him to be a God of justice, how durst thou go on obstinately in thy sins, making a covenant with death, and being at agreement with hell; he having openly proclaimed in his word. that he will be revenged on all such malefactors? The truth of it is, although thou dost acknowledg a God, why yet again thou deniest him, by denying his justice; as if he were a God all of mercy: but such as thou, shall one day find him to be a God of justice, of infinite justice, *Deut. 29. 19, 20.*

Again, in regard of Gods *Power*; Thou beleevest there is a God, but again deniest him, in that thou dost not believe him to be a God of infinite power:

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If thou dost believe him to be a God of infinite power, why dost not thou rather tremble at his threatening, then at the threatening of a mortal man? Let an earthly Magistrate, or Prince threaten, and menace for the breach of his statutes, and edicts, presently men and women begin to tremble and to be afraid, and know not which way to turn themselves; but let the Lord, the mighty God of heaven and earth threaten to bring this and that plague, this and that judgment upon them for their sins and transgressions; nay even to damn them to the pit of hell, if they do not reform: for all this, they go on still in their sins, and evill courses, as though the Lord had not power to maintain his threatnings upon them. Well, thou that art a wicked and ungodly liver, see thy condition to be a wofull condition: there is just so much light in thee, as to make thee inexcusable: Thou beleevest there is a God but in life deniest his presence, power, and justice: Thou art not an absolute Atheist in judgment, but an Athiest in practice. Well, it is as thou thinkest, there is a God, but thou shalt find him otherwise then thou thinkest, to wit, all-saving; for he is infinitely just, and powerfull.

Use 2. For Direction: Thou beleevest there is a God. First, more and more examine this great truth, more and more ponder and perpend it, untill thy heart be established in it; and if God be God serve him; if Baal be God, follow him. The meaning is, if this Principile be not true, follow the wayes of thy own heart, live and walk according to thy own lust without any restraint; but if it be true, (as it is undoubtedly) then walk and live

live as thoroughly beleeving this principle, Labor to please God, to glorifie him, and to have communion with him; and know there is nothing doth so choak and suffocate this Principle, as a wicked and profane life, as *Rom. 1. 18.* *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* This is the first rule of Direction.

2. Thou beleeving this Principle endeavor to nourish and maintain it: To this purpose thou mayest help thy selfe by thy Book of the Creature, as *David* saith, *Psal. 19. 1.* *The Heavens declare the glory of God, and the Firmament sheweth his handy-work.* There is not the least Creature but thou mayest read God in it; but especially be thou exercised in the book of the Scriptures, in reading and hearing them; they do the most plainly and evidently set forth God.

3. If thou hast not a Justifying faith, be earnest with the Lord for it, because without this supernatural faith, thou canst not believe this Principle savingly.

4. converse much with those that are godly. They that converse with the worldly-minded, shall observe them much to be ascribing the event of things to natural and second causes; but the godly, the event of things to God. Then further, The godly have an experimental knowledg of God, and so speaking of God, they many times speak emphatically and movingly, much to the strengthening of the faith of others. A Reverend Light in this age, one *Jamies* doth acknowledg, that the first thing

thing that turned him from his Atheism, was his talking with a Country-man of his, and his manner of expressing himself.

Use 3. For Information.

1. Is there a God? why then, the Scriptures are true; because they declare that he is, and what he is.

2. Is there a God? why then the soul is immortal; for as the immortal soul is the image of God, and so doth demonstrate a God: so they that do most firmly believe there is a God, do likewise firmly believe the immortality of the soul. And upon that ground cast for it accordingly, for the beautifying and well being of it.

3. If there be a God? why then, there is a Heaven and a Hell: a place of Bliss for the godly after this life, and a place of Torment for the wicked; otherwise God should not be just; and then not God. We read of a Pope, that when he was on his death-bed, said, He should ere long be resolved of three things, which all his life long he had doubted of: 1. Whether there be a God, or no? 2. Whether the Soul be Immortal, or no? 3. Whether there be a heaven and a hell, or no? He being not satisfied of the first, might well doubt of the two last. And thus we have absolved the first Member of the first Principle.

MEMBER II.

That there is but one God.

THAT there is but one God, the Scriptures are very evident this way, *Deut. 6.4. Hear O Israel, the Lord our God is one Lord. Deut. 32.39. See now, that I, even I am he, and there is no God with me. Psal. 16.31. Who is God save the Lord, save Jehovah. And so Isai. 44.6. I am the first, and I am the last and besides me there is no God. And Isa. 45.5. I, I am the Lord, and there is none else, there is no God besides me. Ephes. 4.6. One God and Father of all. And lastly, 1 Corin. 8.4, 5, 6. We know that an Idol is nothing in the world, (that is, nothing in nature subsisting; or nothing in respect of the Divinity ascribed to it) and that there is none other God but one; that is to say, properly and by nature: For though there be that he called gods, to wit, improperly, as there be Gods many and Lords many, improperly so called: But so is there is but one God; that is to say, the Church doth know and acknowledge but one God (properly and by nature, Magistrates are called gods, because they are Gods Deputies or Vice-gerents upon earth, as *Psal. 82.6. I have said, Ye are Gods*, Idols are called gods because some ignorant and fond people think them to be so: *Jer. 10.11. The Gods that have not made the heavens and the earth even they shall perish from the earth, and from under these heavens. Nay, the Devil is called god, The God of this world, 2 Cor. 4.4. because of the willing subjection that the wicked yeild unto him; not that**

that any of these are gods by nature, Properly, but improperly.

Reas. 1. There is but one only chief good, and therefore but one God.

Reas. 2. There is but one first cause of all things, and therefore but one God.

Reas. 3. To be more Infinites then one is impossible: there is but one Infinite, and therefore but one God.

R. 4. If there be more Gods then one, why not three as well as two? and why not five as well as three? and why not ten as well as five? nay, why not thirty thousand, as it is observ'd by some of the Fathers, the ancient Heathen had.

Use 1. For *Reprehension*: First, to reprove the Papists: Secondly, the carnal Protestant.

1. The Papists set up divers gods besides the true God: As first, The *Pope*: They say, he is to judge all, but to be judged of none; that he hath power to forgive sins, and that properly; that he hath power to make Lawes to bind consciences, as well as Gods Lawes. 2. The *Virgin Mary*; they make her a goddess perfering her before Christ, trusting in her for salvation, and in their Prayers intreating her to command her Son, by the might of a mother. Nay, 3. They make all the *departed Saints* gods, by praying unto them, as though they knew the secrets of mens hearts, as though they were present every where; which are things proper to God alone.

2. Reproose to the carnal Protestant. Such as principally affect the Creature, or put their confidence in the Creature, those set up to themselves more gods then one. Some make worldly Riches their

their god, and so the Covetous: some carnal Pleasures, and so the Voluptuous: some earthly Honor, and so the Ambitious: some make this and that man their god, and so trusting in him. The truth is, the most make the Devil their god, by a willing subjection to his suggestions; And thus the carnal Protestant, although he seem to confess one God with his mouth, why yet in affection and practice he sets up more. What a man loves most, delights in most, trusts in most, that he makes his god, whatsoever he professeth with his tongue: but let those Idolaters know how the Apostle James files them, *Jam. 4. 4. Ye Adulterers and Adulteresses;* that is to say Spiritual Adulterers and Adulteresses; and how the Lord threatens by the generous and truly noble Prophet, *Isaiah 42. 8. That he wil not give his glory to another:* and therefore they giving that to the Creature which is due unto him, let them be assured that he wil be revenged upon them *Psal. 16. 4.*

Use 2. For Inquisition or Inquiry: Seeing there is a God, and but one God, it shall be very necessary to enquire concerning him; to inform our selves, what this one God is? What God is, strictly to enquire, (as a wise Logician saith,) he being *primum ens*, is beyond Logick: and therefore that we may define God perfectly, we have need of Gods own Logick. And the Reasons are, 1. Because he is Incomprehensible: 2. Because he is in great part unknown unto us while we are in the mortal body: *Whilst we are in this world (as the Apostle tels us) 1 Cor. 13. 12. we see through a glass darkly; but in the world to come we shall see him*

him face to face : this the Apostle John interprets, 1 John 3. 2. *We shall see God as he is* ; that is, know him perfectly, as befits such Creatures, and as such Creatures can comprehend. Yet we are to know, the Lord hath so far revealed himself in the Scriptures to the Elect, as may suffice to their salvation, and hath acquainted them, *Deut. 29. 29* that what is revealed belongs to them ; nay, hath commanded them, *John 5. 39. To search the Scriptures* ; and as for other ends, so especially for this, that they may know in some saving way what God is.

Now because the Catechism in the Exposition of it affords us a brief Description of God ; and because in the examination of it, we find it to be borrowed and grounded upon the Scriptures ; we think it not amiss to open that Description unto you, that so you may the better conceive of God as his Word reveals him. And this is the Description, *God is a Spirit, or spiritual Substance, most wise, most Holy, Eternal, Infinite.*

The Catechism describes God afterwards in a more large way, setting him forth in his works of Creation and Preservation, and so in the several subsistences, or manners of being in the one Divine Essence.

But first, for this Description, *God is a Spirit, or spiritual Substance.* 1. God is a Substance or Essence ; that is to say, such a Substance or Essence, as first, hath his being from none but from himselfe. 2. As is preserved and sustained of none, but subsisteth by himself. 3. As is the cause of all other Substances and Essences ; and upon

upon this ground he is called *Jehovah*, which is the proper and essential name of God: As if one would say, Being of himself, and causing all other things to be that have being.

2. *A Spirit or a Spiritual Substance.* That God is a Spirit, see *Joh. 4. 24.* And why said to be a Spirit or a Spiritual substance? First, *Negatively*, because he is not Corporeal. 2. By way of *Similitude*, because there are divers perfections in Spiritual Substances which shadow forth the Divine nature. Our souls and the Angels are Spirits too, but observe the difference betwixt such Spirits and God: our souls and the Angels are Spirits created and finite, but God is a Spirit uncreated and incomprehensible.

3. *Most wise:* Now well may the Catechism describe God to be most wise. First, Because he is essentially wise, and wisdom it self: in comparison of him the wisest creature hath no wisdom at all: and so we must understand that place and the like; *To the only wise God*, Jude 25. 2. Because his Wisdom or Understanding is an absolute, simple, and perfect understanding, without composition. By one act of understanding he distinctly and perfectly knoweth all things. *All things are naked and open unto the eyes of him, with whom we have to do*, *Hebr. 4. 13.* 3. Because his Wisdom is Immutable. He knoweth not one thing otherwise then another; neither one thing more then another; neither that heretofore, which he knows not now; nor that now, which he knew not heretofore. *Known unto God are all his works from the beginning of the world*, *Act. 14. 18.* 4. Because the wisdom of God is eternal: had no beginning, neither hath any ending. 5. Because the

the Wisdom of God is infinite: He truly knows every thing, and the reason of every thing. *Zophar the Naamathite*, one of the friends of *Job*, speaking of Gods wisdom, saith, *It is as high as the height of heaven; deeper then hell, longer then the earth, broader then the sea* *Job 11. 8, 9.* And so the Apostle *Rom. 11. 33.* O the depth of the wisdom and knowledg of God!

4 *Most Holy*: See how the Angels cry out one to another, *Isai. 6. 3.* Holy, holy, holy is the Lord of Hosts: and the same Prophet styles God (by way of excellency) *The Holy One*; in *chap. 40. ver. 25.* He is holy in all his wayes; to wit, of Mercy, Justice, Truth, &c. And not holy as the Creature; the Creature it self is one thing, and the holiness of the Creature is another thing. But God is holy by nature: Holiness is of the very nature of God himself.

5 *Eternal*. That is, neither had beginning nor shall have ending: *Pf. 9. 2.* Even from everlasting to everlasting thou art God: 1 *Tim. 1. 17.* Now unto the King eternal, &c. God is not eternal as the Angels and souls of men and women: for although they shall have no ending, why yet had they a beginning; and therefore they may more properly be termed everlasting, or sempiternal, then eternal. Eternity looks both backward and forward: Everlastingness or Sempiternity looks only forward unto that which is to come.

6. And lastly, *Infinite*. That is, such a one as whose Essence fills heaven and earth, he being every where present totally and wholly: *Isaiab 66. 1.* Thus saith the Lord, the Heaven is my Throne, the earth is my footstool: And *Jer. 23. 24.* Do not I fill heaven and earth, saith the Lord. Nay, hear what
Solomon

Solomon, saith 1 King. 8. 27., *Behold the Heavens, and the heaven of heavens cannot contain thee.* He is in all places at once, and not only by his vertue and power, but by his whole infinite Essence. Not that he is mixed with the Creatures, for that is contrary to his most perfect single nature; nor that he is polluted with the filth and contagion of any Creature, for that is contrary to his most perfect holy nature: but in such a sort he is present, as is Heavenly, Spiritual, and Incomprehensible. Thus he is in all places, yet circumscribed to none.

Object. But if the Lord be essentially and wholly in every place; why is he said to remove from one place to another, as Gen. 11. 7. *Go to, let us go down and there confound their language?*

Ans. These and such like phrases are spoken after the manner of men to our capacities. Not that there is truly and properly any change of place in God. And thus far touching this brief description of God. The Catechism goes on further, describing God by his works, and several subsistences.

S. f.

MEMBER III.

This one God is Creator of all things.

Doct. **T**His one God, or the one true God, is Creator of all things.

For the better understanding of this Doctrine, we are to resolve divers Questions: As first, more plainly, Who created? 2. What was created? 3. Where-

3. Where-

3. Whereof? 4. How? 5. When? 6. To what end? Lastly, the Uses,

Quest. 1. The first Question: Who Created?

Ans. God. Gen. 11. *In the beginning God created the heavens and the earth; to wit, God the Father, God the Son, and God the holy Ghost; for so Solomon, speaking of the Creator, doth speak in the plural number, Eccles. 12. 1. Remember thy Creator in the dayes of thy youth. The Father by the Son, and by the Holy Ghost; the Son from the Father, and by the Holy Ghost; the Holy Ghost from the Father and the Son: All the three Persons jointly Created, only they are distinguished in their manner of Creating, as before. And that this is a work common to all the three Persons, is plain by the holy Scriptures. That God the Father did create, see Act. 4. 24. The Apostles thus pray; Lord thou art God which hast made heaven and earth, and the sea, and all that therein is; and in ver. 27. For of a truth, aganst thy holy child Jesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together: Where we may observe, that the Apostle styles God the Father Creator of all things. That God the Son did also create, see Joh. 1. 3. All things were made by him; to wit, by the Son: And so Colos. 1. 16. By him were all things created that are in heaven, and that are in earth; that is to say, He from the Father did create, or the Father by him, and not by him as an instrument, but as by another Person of the same Essence and Power with himself; And that the Holy Ghost did create, see Gen. 1. 2. And the Spirit of God moved upon the*

face of the waters : and so Job 26.13. *By his Spirit he hath garnished the Heavens* ; that is to say the Holy Ghost, from the Father and the Son. The work of Creation proclaims a God, but indeed doth not discover the mystery of the Trinity ; and yet it cannot be denied (if we consult with the Scriptures) but that this work of Creation was the work of the whole Trinity.

Quest. 2. The second Question : What was Created ?

Ans. The Catechisme answers, *all things* ; that is to say, all things, but God himself ; For we must not conceive that any of the three persons in the Deity were created ; They being all eternal and coeternal : Nay further, we must not conceive that sin and misery were created, they coming in as the cause ; and the effect, by Satans malice, and mans free will ; and to the purpose aforesaid, observe we that distinction, *John 1.3. And without him (that is, the second person in Trinity) was not any thing made, that was made.* Now these exceptions allowed, we answer with the Catechisme, *All things were created* ; as the third heaven, with the Angels the inhabitants of it : That the third heaven was created see *Heb. 11.10. For he looked, (that is to say Abraham) for a city, (to wit, the third heaven) whose builder and maker is God.* That the Angels were created (although *Moses* in his history of the creation, doth not mention them, for reasons best known to the Spirit of God, who did direct him in the penning of the same) yet that they were created, see *Psal. 148. 2. Praise ye him, (to wit, God) all his Angels* : and the reason is given verse the 5. For

be commanded, and they were created. And so Col. 1. 16. By him were all things created, visible & invisible; whether they be thrones, or dominions, or principalities, or powers; and by these we understand the Angels. And so all things downward from the third heaven, were created even to the bottom and centre of the lowest earth; as the *skie*, which is called the second heaven, with the Sun, Moon, and Stars, which are therein: The *air* likewise, which is called the lowest heaven, with the souls of it: The *earth* with the creatures thereon, as trees, plants, beasts, man: and so the *seas*, with the fishes therein. That the particulars aforesaid were created, peruse the first Chapter of *Genesis*.

Object. 1. But were the great hills and mountaines created, were they not occasioned by the flood in *Noahs* time?

Ans. Some of them were created Gen. 7. 19, 20. And the Waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven, were covered; fifteen cubits upward did the Waters prevail and the mountains were covered Amos. 4. 13. Lo, he that formeth the mountaines, and created the wind; speaking of God.

Object. 2. But Toads and Snakes, and such venomous things were not created.

Ans. Yes, they were created. Job 26. 13. His hand (speaking of God) hath formed the crooked Serpent: Not created venomous and hurtfull, but became so by mans sin. The Lord made every creature good, and so profitable to man; and therefore what creatures are now become hurtfull to man, it is mans sin that hath made them so,

Quest. 3. Whereof, or of what were all things made?

Answ. Not of the essence of God, nor of any former matter coeternall with God; but of nothing. *Heb. 11. 3. The things which are seen, were not made of things that do appear; that is, they were made of nothing.*

Obj. 3. But man was of the dust of the earth, and woman of man.

Answ. the Lord made all things of nothing; but some things mediately, some things immediately; or thus; Creation is two-fold, 1. Simple. 2. In respect. Simple creation, is a producing of things out of nothing, and so the first matter was created.

2. Creation in respect, is a producing of things out of matter preexistent, or out of the first matter.

Object. But of nothing nothing is made, saith the Philosopher.

Answ. This is true of a naturall generation, or working, but not true of a divine Creation.

Quest. 4. How did God create all things?

Answ. Not by any labour or wearinesse, but by his word, and appointment, *Gen. 1. 3. And God said, Let there be light, and there was light. And so Psal. 148. 5. He commanded, and they were created: He needed not tools, or other instruments: neither used he the aid or help of any assistant, but at his very beck and appointment all things were created.*

Quest. 5. When was the world created?

Answ. It is betwixt five and six thousand years since the world was created. If it be asked at what

what time of the year; the most judicious answer, in the spring time: If in what space of time, in the space of six daies, *Gen. 1. 31.* compared with *Chap. 2. ver. 1.* and *Exod. 20 11.*

Quest. 6. To what end did God create the world?

Ans. To the praise of his glory. *Prov. 16. 4.* He made all things for himself; to wit, for his own glory. And *Rom. 11. 36.* Of him, and through him, and to him are all things, to whom be glory for ever. Now we come to the use of this Doctrine.

Use 1. To confute the Atheistical person, such as are unwilling to acknowledg the one true God, all the creatures proclaiming this great truth; nay, the excellency of this work evidently demonstrating the infinite excellency of the Creator, his infinite Power, Wisdom, Goodness, and Truth. And indeed, by this work of Creation, is the true God plainly distinguished from all false gods and idols whatsoever. If we be asked, How we know the true God from all false gods? We answer, by the work of Creation, He alone being the maker of heaven and earth, and all things therein, as himself saith. *Isa. 45. 7.* All the gods of the nations are idols but the Lord, (that is to say, the true God) made the heavens.

Use 2. For the comfort and consolation of Gods people, who suffer much in this world, and many times for the truths sake. *1. Pet. 4. 19.* Let them that suffer according to the will of God, commit the keeping of there souls to him in well doing, as unto a faithfull Creator. And so *Job* argures, *Job. 10. 3.* Is it good unto thee that thou shouldest oppresse? That thou shouldest despise the work of thine hand? This argument

indeed from such as obstinately go on in sin, will be of little force, as we may see, *Isa. 27. 11.* It is a people of no understanding, therefore he that made them, will not have mercy on them: and he that formed them will shew them no favour. The potter, when he sees the clay will by no means be brought to his mind, he takes it and dashes it against the walls: so will the Lord deal with the wicked, who will by no means be brought to obey their Creator. But for those that remember their Creator, and truly fear him, he will be found a faithfull Creator to them upon all occasions; in their greatest wants, inward, and outward, supplying them as shal be the best; in their greatest dangers defending them, as shall be for their greatest good. But ye have not looked (saith the Prophet *Esay*) unto the maker thereof, neither had respect unto him that fashioned it long ago, *Isa. 22. 11.* As though if the Jewes had had [respect] or recourse unto their Creator in the way of true humiliation and information, as well as used the civill means which they were earnest in, they should have been strong enough, and too strong for the *Persian* their enemies: see *Psal. 124. 8.*

Use 3. For *Exhortation*: and that divers waies.
 1. To imitate God, that we would not hoard up and keep to our selves what might be profitable to others. The Lord, although he made all things for his own glory, yet his glory was not increased by any thing he made: For to speak properly, he being alwaies infinitely glorious, his glory can neither be increased, nor decreased: But in the work of Creation, he communicated himself to Elect Angels and men for their good.

good and happineſſe; ſo muſt we bring forth our talent inward and outward, for the good and benefit of others.

Secondly, To exhort us, That we would ſeriously conſider the work of Creation, and in it to read God and his attributes. There is not the leaſt fly, but in it we may read God and his Attributes; the Lord could have made the world in a moment of time but takes ſix days to the buſineſs, and no queſtion to move us to be the more ſerious and laborious in the reveiw of this work: and wil not take it wel at our hand to have ſuch a work as this ſlighted. We muſt ariſe from the creature to the Creator. The unreaſonable creatures are matter of praiſe; and we muſt therefore in our kind be inſtruments of praiſe.

Thirdly, To exhort us to ſerve and obey God, and that with cheerfulneſſe; *Eccleſ. 12.1. Remember thy Creator, in the days of thy youth.* Words of knowledg in Scripture imply affection, and practice; that is to ſay, know, fear, love, ſerve, and obey thy Creator in the days of thy youth, thou wilt then be the fitter to ſerve and obey him in thy old age. And ſo the Pſalmiſt, *Pſal. 100. 2, 3. Serve the Lord with gladneſſe: it is he that made us and not we our ſelves.* We count him a Monſter of men that is very undutiful unto his Parents; but how much more may we account him a Monſter that delights in rebellion againſt his Creator, whoſe inſtruments only our Parents were to bring us into this world? *Deut. 32.6. Do ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy father that hath bought thee? hath he not made thee and eſtabliſhed thee?*

Use 4. For *Inquisition* : Further to enquire into two Creatures the chief of the Creation ; to wit, Angels and Men.

Touching the Angels, if you ask when they were created ? I answer, Within the compass of the first six dayes, in likelihood upon the first day, when the third heaven was created. That they were created within the compass of the six days, see *Gen. 1. 31.* and *2. 1.* *The heavens and the earth were finished and all the host of them.* 2. If you enquire into their nature ?

Ans. They are invisible and incorporeal Substances, *Heb. 1. 14.* *Are they not all ministering spirits ?*

3. If you inquire into their number ? *Ans.* They are very many *Heb. 12. 22.* *An innumerable company of Angels ;* and so *Dan. 7. 10.* *Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him.* 4. If we enquire into their

Properties ? *Ans.* 1. They are Creatures of excellent knowledge and understanding : *1 Cor. 13. 1.* *Though I speak with the tongue of men and of Angels :* not that the Angels have tongues, or use of speech, but to note what grace and excellency of speech must needs be thought to be in them, if it might be supposed that they should speak ; and hence it is they are said *Rev. 4. 6.* to be full of eyes. 2. They are Creatures wondrous holy ; I mean, the Angels that stand, the Elect Angels : the Angels that fell are extremely wicked, but were created holy. That the Angels we speak of are holy Creatures, see *Matth. 25. 31.* and *Luke 9. 26.* They having this stile given them, [*Holy*] in both places. 3. They are Creatures of great strength and might, *Psal. 103. 20.* *Bless the Lord, yeo his Angels, that excel in strength*
And

And so 2 *Thef.* 1. 7. *Mighty Angels.* 4. They are Creatures very expeditious and nimble, and therefore described *Ezek.* 1. 6. *to have wings.* 6. They are Creatures Immortal: *Luk.* 20. 36. *Neither can they dy any more, for they are equal unto the Angels:* yet but Creatures for all this, and finite. Lastly, If you ask, Why they were created? *Ans.* For these two ends especially: 1. To celebrate the praise of God: *Psal.* 103. 20. *Bless the Lord, yee his Angels;* and *Isai.* 6. 3. *One cryed unto another, and said Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory.* 2. To be instruments of good and safety unto Elect men and women: *Psal.* 34. 7. *The Angel of the Lord encampeth round about them that feare him, and delivereth them:* *Psal.* 91. 11. *He shall give his Angels charge over thee to keep thee in thy wayes;* and *Heb.* 1. 14. *Are they not all ministering Spirits, sent forth for them, who shall be heirs of salvation?* As this may greatly comfort and animate all true Believers, why, so it may restrain and pull in the wicked from offering the least wrong unto such. *Mat.* 18. 10. *Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of my Father which is in heaven;* They are Angels to take revenge upon you, if you do them the least wrong; which is evident by the Angel his standing with a drawn sword ready to destroy Balaam, because he would be allured by worldly gain to go against Gods people, *Num.* 22. 22 &c.

Now we come to the other principal Creature; to wit, *Man.*

If you ask when he was created? *Ans.* Upon the

the sixth day, and so the woman; *Gen. 1. 27, 31. 2.* If you ask of what was man made? *Ans.* His body was of the dust of the earth, the womans body of one of the mans ribs, *Gen. 27. and 22.* both their souls of nothing, inspired of God, *Gen. 2. 7.* In man we have an Epitome or *compendium* of all Creatures, he being partly visible, and partly invisible: Visible in regard of his body; Invisible in regard of his soul. And touching the excellency of man as he was created, this is implied in that the Trinity hold a consultation about him, *Gen. 1. 26. And God said, Let us make man, &c.* Now mans excellency as he was created, did especially consist in three things: 1. In that he was made according to Gods image: *Gen. 1. 27. So God created man in his own Image, in the Image of God created he him.* Now by the Image of God according unto which Adam was created, we are to understand; 1. His Immaterial, Invisible and Immortal soul; for so every man is the Image of God, in regard of the substance of his soul, *Gen. 9. 6. Whoso sheddeth mans blood, by man shall his blood be shed; for in the Image of God made he man.* By the Image of God in this place, we only understand the substance of the soul. Adam was created according to Gods Image in regard of Holiness and Righteousness: he is said to be created according to Gods Image, because he was created a holy and righteous creature. *Eph. 4. 24. And that ye put on that new man which after God is created in righteousness and true holiness.*

The second thing wherein mans excellency did consist, as he was created, was in this, That he had sweet communion and fellowship with God. This may be gathered from *Gen. 2. 19. And out of the ground*

ground the Lord God formed every beast of the field, and every fowl of the aire, and brought them unto Adam to see what he would call them.

The third thing wherein mans excellency did consist as he was created, was, he was made Lord of all visible Creatures, Gen.1.26. And God said, Let us make man in our own Image, after our likeness, and let him have dominion over the fish of the sea and over the fowl of the aire, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth: And so ver.28. God said to Adam and Eve, Have dominion over the fish of the sea, and over the fowl of the aire, and over every living thing that moveth upon the earth.

And thus far touching the work of Creation: We come in the next place to the work of Preservation.

MEMBER IV.

Preserver and Governor of all things.

Doct. **T**He one true God, the Lord is the Preserver and Governor of all things. For so we must understand the Catechism, when it saith, the Lord is Governor of all things: the former to be implied, to wit, that he is the Preserver as well as the Governor of all things. And so we come from the work of Creation unto the work of Gods Providence; which consists of these two parts, Preservation and Gubernation, or governing. And what is Preservation but Creation continued, or the upholding

upholding of all creatures in their kinds, beings, motions, & operations? And what is *Gubernation* but the moving, ordering and direction of all the Creatures and their actions to their decreed ends?

Now that the Lord is the Preserver and Governor of all things, the Scripture is very copious this way; but we wil only produce three or four places: *Eph. 1.11.* the Apostles describes the Lord to be such a one as *worketh all things according to the counsel of his own will*: and the Psalmist *Psal. 36.6. O Lord thou preservest man and beast*: *Act. 17.18. in him we live, move, and have our being*: And do but see *Nehem. 9.6. Thou preservest them all* (to wit, all the Creatures) *and the Host of heaven worshipeth thee*; that is to say, is governed by thee, is at thy command and appointment. And further to argue the point in hand, That the Lord doth preserve and uphold all the Creatures in their kinds, beings, motions, and operations, is evident and plain.

Arg. 1. Otherwise they would not continue, but would return to their first nothing, to that nothing of which they were at first made. The Lord is called, *Jehovah*, not only because he gave being to every thing, but likewise because he maintained it in every thing. And that the Lord is Governor of all things, to wit, moveth, directeth, and disposeth of all the Creatures and their actions to their decreed ends, this we demonstrate two wayes; 1. By instantiating Particular Creatures. 2. Particular Actions.

Arg. 2. As first, The good Angels: *1 Chr. 21.15. And God sent an Angel unto Jerusalem to destroy it, and as he was destroying, he said to the Angel that destroyed,*

destroyed, It is enough, stay now thy hand. And so Luke. 1. 26. And in the sixth month the Angel Gabriel was sent from God unto a City of Galilee named Nazareth. 2. The evil angels: The Devils are governed by God and act his command. 1 King. 22. 22. The Lord saith unto the lying spirit, go forth; and in ver. 23. Michajah saith to Ahab, Behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets: And so in Mark 9. 26. And the spirit cried, and rent him sore, and came out of him; but in the verse next foregoing, God-man layes a command upon this wicked spirit, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. 3. Men and Women, the Lord governeth & disposeth of them as he pleaseth: Pro. 21. 1. The Kings heart is in the hand of the Lord as the rivers of Water, he turneth it whithersoever he will. And so Prov. 29. 26. Many seek the Rulers favor, but every mans judgment cometh from the Lord. And if those superior creatures (Job 12. 17. to 22.) be at Gods command and governed by him; why then sure all the inferior creatures also.

Obj. But may some men say, If the Lord so command and govern the reasonable Creatures, is not the freedom of their wills by this altogether taken away?

An. No; because the Lord doth not compel the reasonable Creatures to do this or that, but only bonds and inclines them. The necessity of Gods will, doth not overthrow the freedom of their will: This or that action, if it be referred to Gods will, may be said to be necessary; if to their wills, it may be said to be voluntary.

Arg. 3. The second way whereby we demonstrate that the Lord is the governor of all things, is by instantiating particular actions; If the providence of God doth extend, 1. Even to the least actions, to actions of the smallest nature. 2. To actions that are the most casual. 3. To actions that are the most sinful; why then the Lord is governor of all things. But that the providence of God doth extend to actions of all these kinds, the Scriptures do plainly demonstrate. 1. That the providence of God extends to the least actions, *Matth. 10. 29, 30.* *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father; the very hairs of your head are all numbred: can there be any thing of less account then a Sparrow lighting on the ground, or an hair falling from our head? Secondly, that the providence of God doth extend even to actions that are the most casual: Pro. 16. 33.* *The lot is cast into the lap, but the whole disposing thereof is of the Lord: what more casual then the event of lots cast into the lap; Thirdly, that the Providence of God doth extend to actions that are most sinful. Ezek. 16. 9.* *If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet: was there ever a more wicked action undertaken then the crucifying of Christ? and yet see what the Apostle affirms of them who did commit this fact. Act. 4. 27, 28.* *They were gathered together for to do whatsoever thy hand (speaking of God) and thy counsel determined before to be done.* Not that the Lord is the Author of sin, as it is sin; but the Author of the action as it is an action; he permits the sin, and not only as an idle spectator, but farther works

in the sinful action; as 1. By taking away or denying his grace, 2. By delivering over the party unto Satan and his own lust. 3. By presenting unto the party such objects, as through corruption may occasion sin. 4. By so governing the sinful action, as to dispose it to his own glory. And thus we see it evidently argued, that the Lord is the preserver and governor of all things : Now we come 1. To lay forth the kinds of Gods providence. 2. To answer some objections. 3. To the Use.

Kinds of Gods providence.

1. The Providence of God is either *mediate* or *immediate*; the *immediate* Providence of God is,

1. When he works without means.
2. When he makes void the means. Or
3. When he works contrary to the means.

1. Without means, as when he sustained *Moses* in the mount 40 daies and 40 nights without either bread or water, *Exod* 34.28. 2. Making void the means; for thus he doth sometimes. *Eccles* 9.11. *I returned and saw under the Sun that the race is not to the swift, nor the battel to the strong &c.* 3. Contrary to the means, as when the Lord brought water out of the rock, *Exod* 17.6. Thus for the immediate Providence of God : The mediate providence of God is, when he worketh by means; and this is his most usual working : Now the Lord doth not use means because of any defect or inability in himself; but 1. That he might communicate some honor to the creature, he is pleased to make use thereof. 2. That the creature might so better perceive his working, his providence, the working of his providence. 3. That he might so shew himself to be Lord

of

of all things, making use of them as he pleaseth. And 4. lest under pretence of his providence, we should be slothfull. But that you may better understand the thing in hand, to wit, Gods providence, we come to lay it forth in another division: as, the Providence of God is *Universal*, *particular*, or *Peculiar*. The *universal* providence of God, is that whereby he preserves, and governs all the creatures according to that naturall instinct he put into every severall kind in the first creation, as *Gen. I. II.* And God said, *Let the earth bring forth grass, the herb yeilding seed, and the fruit tree yeilding fruit after his kind*: This is the law of nature, or order which the Lord appointed and set in the beginning, and accordingly (in the ordinary course) the creatures work: This we call Gods *universal* providence.

The *particular* providence of God extends to every creature, from the greatest, unto the least; unto every action, from the greatest unto the least; unto every Accident, from the greatest unto the least; unto every circumstance in every business: there is not the least Cloud doth arise, nor the least leave of Grass spring up, but by his Providence, *Psal. 147. 8.* He covereth the Heavens with Clouds, he maketh the grass to grow upon the mountaines. *Jonah 4. 6.* And the Lord God prepared a Gourd, and made it to come up over *Jonah*. This is Gods *particular* Providence.

The *peculiar* Providence of God is that which he exerciseth towards his Church and chosen, gathering them, guiding them; defending them; he working in them by them, and for them peculiarly; *Psal. 33. 18.* Behold the eye of the Lord is upon them that fear him.

him. And 1 Tim. 4. 10. the Apostle speaking of the bodies of men, he styles the Lord, *the Saviour of all men, chiefly* (for so it is in the Original) of *those that believe*. This is Gods peculiar Providence: And thus much for this illustration of the kinds of Gods Providence

Now we come to answer some Objections. *Object.* 1. In 1 Cor. 9. 9. it is said, *Doth God take care for Oxen?* as though his Providence did not extend to that kind of creature.

Ans. This cannot be the meaning, because; Psal. 36. 6. *O Lord, thou preservest man and beast:* and Psal. 147. 9. *He giveth to the beast his food:* but the Apostle by this passage would intimate unto us, that that Law in *Deuteronomy*, *Thou shalt not muzzle the mouth of the Ox that treadeth out the corn*, had a further extent then Oxen. If the labouring Ox must have right done him, much more the labourious and painful Minister; he must not be cut short of outward maintenance.

Object. 2. But if Gods Providence govern all things, how comes it to pass that the wicked do so flourish in this world, and the godly are so attended with afflictions and crosses?

Ans. Although the godly be attended with many crosses and afflictions, why yet these crosses and afflictions; by the wise and gracious Providence of God, turn to their great good; as the posterity of the wicked to their great woe.

Now we come to the Uses.

Use 1. Of *Reprehension*; and it consists of divers Members, as

First, Is the Lord the Preserver and governor
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of all things? why then, to reprove all such as lead wicked and ungodly life; willingly and wilfully violate Gods commandments: If one wa to carry us over a River, and if we let our hold go s the least, we were sure to drown. how unwilling would we be to provoke that Party who had us at such advantage? *the Lord we live, move, and have our being*, in his hands is our breath, how dare we then provoke him? O the great folly and madness of presumptuous sinners, but especially the folly, madness, and ingratitude of such, unto whom the hand of Gods Providence hath reached plenteously of temporal blessings, and they are the more licentious, sensual, and rebellious! Do these men and women walk safely for themselves? Do they well requite the Lord, the giver of their breath, and of all those temporal enjoyments they have?

2. To reprove all such as live idly, do not walk diligently in their callings, *Joh. 5. 17. My Father worketh hitherto, and I work.* The Lord never ceaseth from his work of Providence.

3. Reproof to all such, as are discontented with their outward condition and estates; and so calling Gods wise Providence in question, contrary to the Apostle, *Phil. 4. 11. I have learned in whatsoever state I am, therewith to be content*: And David, *Psal. 39. 9. I was dumb, I opened not my mouth, because thou didst it.*

4. To reprove all such, as neglect the lawful means, Civil, or Holy (the Lord in his ordinary course working by means;) or if the means fail, they distrust the Lord; as though he had tied us to means, were

were himself tied to means, and could not work by little means, against means, above means.

5. To reprove all such, as lay their sins on God, because nothing comes to pass but by his Providence; but hearken to the Apostle, *James 1. 13. Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man.* There is no sin in God, neither doth he put sin into any mans heart. It is true indeed, the Lord could prevent sin, and would, if he could not gain himself glory out of it: thou canst not do this or that wicked action, without Gods Providence; but thy sin, as it is sin, is of thy self and Satan; thou sinning willingly, and cheerfully, not endeavouring to serve Gods Providence, but thy own vile affections.

6. To reprove the evil speech of some, as they that say, this, or that came to pass by meer chance; as though any thing came to pass without a cause, or without Gods Providence; and so such as say, this, or that we will do, not putting in Saint *James's* condition, *Jam. 4. 15. If the Lord will: not remembring that they, and their actions, are in Gods disposing, and not in their own.*

Use. 2. For the great comfort and consolation of all the godly. It is true, they have many enemies, but the Lord hath them all in a string: as he saith to *Sennacherib King of Assyria, 2 Kin. 19. 27, 28. I know thy abode, and thy going out, and thy coming in, and thy rage against me; because thy rage against me, and thy tumult is come up into my ears, therefore I will put my hook into thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest, Nay, the Devils themselves,*

selves, the Lord hath them in Chains, they cannot go a link beyond his permission; as is evident in the History of *Job*, even as he saith unto the *Sea*, *Job* 38. 11. *Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.* And so in regard of any affliction; no affliction can befall the godly but by the Providence of God; and no affliction shall befall them, but the Providence of God will turn it to their good; insomuch as every true Believer may say with *David*, *Psal.* 16. 8. *The Lord is at my right hand, I shall not be moved; not moved to my hurt: and as he saith, Psal.* 23. 1. *The Lord is my Shepherd, I shall not want: and verse 4. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.* And wondrous comfortable is that sentence, *2 Chron.* 16. 9. *The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him, and not a little may the Godly man succour his faith, by his former experience of Gods Providence, Psal.* 56. 13. *Thou hast delivered my soul from death, wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?* And *17. 37. David said, The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine.* And *10 Psal.* 46. 1, 2. *God is our refuge and strength, a very present help in trouble: Therefore will we not fear, though the earth be removed, and though the Mountains be carried into the midst of the Sea.*

Use 3. To exhort every one to serve Gods Providence in the use of all good means, Civil, and Ho

ly, because so the Lord works ordinarily. To neglect ordinary means, is to tempt God, and great presumption; as our Saviour replies to Satan, when he would have had him cast himself down from the Pinnacle of the Temple *Matth. 4. 7. It is written, then shalt not tempt the Lord thy God.* And yet we must take heed of trusting in the means, for that is Idolatry; the truth of it is, it is Gods blessing that doth mainly effect a thing, as *Psal. 127. 1. Except the Lord build the house, they labour in vain that build it: Except the Lord keep the City, the Watchman waketh but in vain.* And therefore when the means fail us at any time, our faith must not: It was an evil saying of the Israelites, *Psal. 78. 19 Can God furnish a table in the Wilderness?* and therefore the Spirit of God saith of them, putting forth such a question, that they spake against God. But it was a good saying of Abraham, *Gen. 22. 8. God will provide:* and if you peruse verse 14. you shall perceive, that this speech of his grew to a Proverb; intimating thus much, that in due time and place, the Lord will supply the wants and necessities of all his people.

And thus far touching the description of God by his works of *Creation and Preservation.*

MEMBER V.

One true God, Creator and Governor of all things, is distinguished into the Father, the Son, and the Holy Ghost.

THat there is a distinction of Persons, and this distinction in the Divine Essence, is evident, if so be we look into the holy Scriptures, *Gen. 1. 26. And God said, Let us make man in our image; where God the Father consults with his Son, and holy Spirit. The like phrase we have in Gen. 11. 7. Let us go down and there confound their language. And Isa. 63. 9, 10. The Angel of his presence saved them. Of whose presence? Of God the Fathers; and who was this Angel, but the Son, the second Person in Trinity? But they rebelled and vexed his holy Spirit; to wit, the Holy Ghost. Haggai 2. 5, 7. According to the word that I covenanted with you, when ye came out of Egypt: Who was it that did covenant with the Israelites? to wit, God the Father. So, My Spirit remaineth among you, to wit, the Holy Ghost. And The desire of all Nations shall come; to wit, the Sonne: But this Mystérie is more clearly reveled in the New Testament, as when Christ was baptized, Mat. 3. 16, 17. And he saw, (to wit, John the Baptist) the Spirit of God descending like a Dove, and lighting upon him; to wit, upon Christ) And lo a voice from Heaven, (that is to say, from God the Father) saying, This is my beloved Sonne, in whom*

I am well pleased. But were expressly in that forme of Baptism which our Saviour enjoynes, *Matth.* 28. 19. *Goye, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And so *1 John* 5. 7. *There are three that bear Record in Heaven, the Father, the Word (that is to say, the Son) and the Holy Ghost.* And *2 Cor.* 13. 14. *The grace of our Lord Jesus Christ, and the love of God, (to wit, God the Father) and the communion of the Holy Ghost be with you all.*

Now that you may the better conceive of so great a Mysterie, these questions following are to be answered: 1. How the Divine essence, and the Persons in the Divine essence do differ? 2. What the Person of the Father is? what the Person of the Son is? and what the Person of the Holy Ghost is? 3. How these three Persons are united? 4. How they are distinguished? 5. Why it is necessary the Church should be acquainted with this Doctrine? And Lastly the Uses.

Quest. 1. How the Divine Essence, and the Persons in the Divine Essence do differ?

Answ. The difference is not real, but formal; we must not conceive the Divine Essence to be one thing, and the Person to be another thing; for that were not to make a Trinity, but a Quaternity; not to make three, but four. There is another, and another in the Godhead; but not another thing, and another thing. That there is another, and another in the Godhead, *John* 5. 32. *There is another that beareth witness of me, saith our Saviour,* to wit, the Father: And *John* 14. 16. 17. *And I will pray the Father, and he shall give you another Comforter,*

even the Spirit of truth ; but not another thing, and another thing ; for this were to divide the Godhead and to make there Gods ; the Godhead being undivided, and their being but one God, as 1 Cor. 8. 4. *There is none other God but one* : the Divine Essence one, and common to all the three Persons ; the Persons are three several Subsistences, or manners of being in that one Essence : It is true, the Father is God, the Son is God, and the Holy Ghost is God ; and all Eternal, Omnipotent, &c. But yet there are not three Gods, three Eternals, three Omnipotents ; because the Essence, the whole Essence the Godhead, the whole Godhead, is in every one of the three Persons, Colos. 2. 9. *In him* (to wit in the Son) *dwelleth all the fulness of the Godhead bodily* that is, Personally, in the Person of the Son, which is true of the other two Persons. And this is the Myserie of Myseries, that the Essence or Godhead should be in every Person, and yet not divided ; that the whole Essence or Godhead should be in every Person, and yet not three Gods but one God. Now we come to the second question.

Quest. 2. What the Person of the Father is ? what the Person of the Son is ? and what the Person of the Holy Ghost is ?

Ans. The Father is the first Person, the Son is the second, and the Holy Ghost is the third. The Father is not the first Person in regard of time or Dignity, but in regard of Order, all the persons being as Co-Essential, so Co-Eternal, and Co-Equal. The Order of the Persons observed, there is no Priority, or Posteriority, no Superiority, or Inferiority among them : the Father is the Person not begotten

begotten, nor proceeding, but from everlasting begetting the Son and sending forth the Holy Ghost: The Son is the Person not Created, but begotten from everlasting of the Father, and with the Father sending forth the Holy Ghost. The Holy Ghost is the Person not made, nor created, nor begotten, but proceeding from the Father and the Son, by an Eternal spiration. Now here we must observe, that the Essence doth not beget another Essence; for every one of the Persons hath the Essence from himself, but one person doth beget another, the person of the Father, the person of the Son. 2. That there is this difference betwixt the Son and the Holy Ghost, The Son is begotten of the Father onely, the Holy Ghost proceeds both from the Father and the Son, 3. These phrases begetting, begotten, proceeding, must in no case be understood in any carnal way, but altogether in a Spiritual manner.

Quest. 3. How these three persons are united?

Ans. The union of the person is that, by which each one is in the rest, and with the rest, by reason of the unity of the Essence or Godhead, as *John 14. 10.* *Believest thou not that I am in the Father, and the Father in me,* saith our Saviour to Philip? They are all one in nature; that is, Co-Essential, and Consubstantial? as *1 John 5. 7.* *There are three that bear record in Heaven; the Father, the Word, and the Holy Ghost, and these three are one;* to wit, in Nature, and Essence. That which we said before, is true; the Father is God, the Son is God, and the Holy Ghost is God; yet there are not three Gods, but one God onely; because there is but one Divine Essence, but one God, and no more in Nature.

Quest. 4

Quest. 4. How the three persons are distinguished?

Ans. Not Essentially, for every one of them hath the whole Essence or Godhead; and yet really. And here observe, The difference betwixt the Essence and the persons is but formal, the difference betwixt the persons themselves is real; as the Father is the Father, and not the Son, or the Holy Ghost; The Son is the Son, and not the Father, nor the Holy Ghost; The Holy Ghost is the Holy Ghost; and not the Father, nor the Son.

Now the persons of the Godhead are distinguished two ways: 1. By their *External* actions, 2. By their *Internal*.

Their *External* actions are such, as they work in and toward the creatures, as in the work of Creation, and Preservation, &c: As touching any of these works or actions, the Father worketh of himself, by the Son, and the Holy Ghost; the Son from the Father, by the Holy Ghost; the Holy Ghost from the Father and the Son. The Father is the Original or Fountain of actions, effecting by the Son and the Holy Ghost: the proper working of the Son, is to execute actions from the Father, by the Holy Ghost: the proper working of the Holy Ghost, is from the Father and the Son, to finish actions. And here observe the reason, why in Scripture so many things are attributed and referred to the Father, Because he is, as the Original and Fountain of the other persons, so likewise of their operations.

2. The persons of the Godhead are distinguished by their *Internal* actions; and these are such; as they exercise one towards another: as the incommunicable property

property of the Father is to *beget*; the incommunicable property of the Son is to be *begotten*; and the incommunicable property of the Holy Ghost is to *proceed*. And thus in some measure we see in this great Myſterie, the Unity in Trinity, and Trinity in Unity.

Queſt. 5. Why is it neceſſary the Church ſhould be acquainted with this Doctrinē?

Anſw. 1. In reſpect of *Gods glory*. that ſo he may be diſcerned, and diſtinguiſhed from all falſe gods, and Idols. 2. In regard of *our ſelves*, and that two wayes. 1. Without his knowledge, there is not ſalvation, *John 17.* 3. *This is life Eternal, that they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.* That we may be ſaved, we muſt know, and believe God the Father to be our Father; God the Son to be our Redeemer; and God the Holy Ghost to be our Sanctifier and Comforter.

Anſw. 2. In regard of *our ſelves*. This Doctrinē directs us in worſhipping the true God aright; for Unity in Trinity, and Trinity in Unity is to be worſhipped. If we worſhip the Father without the Son, and the Ho'y Ghost: or if we worſhip the Son, without the Father and the Holy Ghost: or the Holy Ghost, without the Father and the Son, we worſhip nothing but an Idol. Again, If we worſhip the three perſons, not as one God, but as three Gods, then we make three Idols. Now we come to the Uſes of the point,

Uſe 1. To reprove two ſorts of people 1. Such as labor to fathom this Myſterie by Humane Reason, it being a Myſterie propounded to our faith to believe,

believe, not to our reason to dispute ; and thus many have erred, and do erre in this Doctrine of so great consequence. 2. To reprove such as do not labour with all diligence to understand this Mysterie, as the Scripture reveals it.

Such as are altogether ignorant of this Mysterie, what can their faith be ? what can their worship be ? what can their comfort be ? what can their lives be ? how can they upon good grounds expect salvation ? Although in this search and scrutiny, we must be wise to sobriety, yet to be altogether ignorant of this way, is dangerous, and damnable. How can we be truly Pious, if we do not think aright of God, If in some measure we do not know the true God, one in Essence, three in Persons ?

Use. 2. To inform us in regard of Divine worship : We must worship the Unity in Trinity, and Trinity in Unity, without confounding the persons, or dividing the Essence. When I think of one, (saith a Father) a three-fold light doth dazle me ; and when I discern three, I am presently brought back to one. It is true, we may invoke to any of the three persons, as *Steven, Acts 7. 50. Lord Jesus receive my Spirit* ; but in the ordinary course, pray we to the Father in the Name of the Son, by the assistance of the Holy Ghost : *John 16. 23. Whatsoever ye shall ask the Father in my Name he will give it you, saith our Saviour.* And the Apostle *Paul* tels us, *Rom. 8. 26. That the Spirit, the Holy Ghost helps our infirmities in Prayer.*

Use 3. To exhort every one of us, if we would more and more conceive of this Mysterie, 1. To be much exercised in the Scriptures, they being the only

only Instruments to reveale it. *John 1. 18. No man hath seen God at any time; the only begotten Son which is in the bosome of the Father, he hath declared him: to wit, the Scriptures.* 2. Often to renew our Repentance; the Lord reveales himself especially to such, *Psal. 25. 9. The meek will he guide in judgment, and the meek will he teach his way.* And so *v. 14. The secret of the Lord is with them that fear him, and he will shew them his Covenant.* 3. To be earnest with the Lord this way in Prayer and Supplication; thus *Moses, Exodus 33. 13. I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee.* And verse 18. *I beseech thee shew me thy glory.* If we would have knowledge of this way, our Saviour intimates from whom we must have it, when *Peter* made that excellent confession of him, *Math. 16. 16. Thou art Christ the Son of the living God,* verse 17. replies our Saviour, *Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.* And so *Saint James, Chapter 1. verse 5. If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraiderh not, and it shall be given him.* And thus far touching the first Principle, and the several Members of it.

PRIN-



PRINC. II.

Quest. What Dost thou believe concerning man and concerning thine own self?

Answ. *All men are wholly corrupted with sin through Adams fall, and so are become slaves of Satan, and guilty of eternal damnation.*

MEMB. I.

A *LL men are corrupted with sin: All men and women are sinners by nature; for so we are to understand the Catechisme, which after the description of God, we endeavor, and assay to delineate, and lay forth the natural man. Now that all men and women are corrupted with sin, are sinners by nature, Rom. 3. 10. There is none righteous, no not one: to wit, by nature, meer man, and meer woman And so in v. 23. All have sinned. And Gal. 3. 22. The Scripture hath concluded all under sin; as well Jews, as Gentiles, to be sinners by nature. The Reasons of the Point.*

Reas. 1. The great disagreement and variance that is betwixt the natural man and the holy Law of God. As the Law of God is ever discovering the natural mans misery, beating him, buffeting him, and condemning him; so the natural man cannot away with the Law of God opened and applied, nor
with

with the Minister that doth the same, but exclaims upon him as a severe, censorious, and uncharitable man. Now this disagreement and variance betwixt the natural man and the Law of God, doth plainly declare every natural man to be a sinner.

Reas. 2. Observe the Natural man, and of all Doctrines he cannot away with the Doctrine of the last judgment; and this plainly manifests his guiltiness. If *Felix* was not a sinner, why did he tremble at this Doctrine? *Acts 24. 25.*

Reas. 3. The continual combate that is ever in the regenerate, 'twixt the flesh & Spirit, Before we come to the Applic. of the point, we will 1. Let you see briefly what sin is? 2. How many wayes the natural man is a sinner?

1. What sin is? *Ans.* The Apostle *Joh.* tells us 1 *Joh. 3. 4.* Sin is the transgression of the Law: it is any inconformity or repugnancy in the reasonable creature unto Gods revealed Will.

The 2. question is, How many wayes a natural man is a sinner? *Ans.* Four wayes. 1. By *Participation*. We were all in *Adam's* loynes when he sinned, as *Levi* was in *Abraham's* loynes, when *Abraham* paid Tithes to *Melchizedek*; and so *Levi*, that afterwards took Tithes, paid Tithes in *Abraham*: as it is, *Heb. 7. 9.* 2. By *Imputation*, The guilt of *Adam's* fall is imputed unto all his Posterity; as the convicted Traitor, by mans law, is not onely guilty of Treason himself, but his whole Posterity; and so the Apostle, *Rom. 5. 18.* By the offence of one, (to wit *Adam*) judgment, or guilt, came upon all men to condemnation. 3. By *Natural corruption*, There being in every natural man, not onely an absolute want

want of true holiness and righteousness, but a corrupt inclination in every faculty of soul and member of body: *Gen. 8. 21. The imagination of mans heart is evil from his youth*, even from the very time he begins to conceive. 4. By *Actual transgression*. And thus we see how many wayes the natural man is a sinner. We now come to the Application.

Use 1. For Confutation. To confute the Papists, who affirme, that the Virgin *M.* was without sin, free from original sin, and from sin all her life long; but this were to make her equal to Christ as he was man; and this is to cross the Apostles allegation, *There is none righteous, no not one*; to wit, by nature, meer man or meer woman, since *Adams* fall; and that the *V. M.* was not exempted in this kind, is evident by our Saviour reproving of her; *John 2. 4.* When she told him of a want of Wine at the Marriage-feast in *Cana*, *Woman, what have I to do with thee? my hour is not yet come.* Had she not been in fault he would not so have check'd her. And further observe what she her self saith, *Luke 1. 47. My spirit hath rejoiced in God my Saviour.* If she were free from sin, what needed she a Saviour?

Use 2. To reprove divers men and women. The most will confess they are sinners, and great sinners, but with so little knowledge, as when they became sinners; or how, or wherein, or what sin is, they cannot tell: As if a Debtor should acknowledge himself to be indebted to such a man, and yet he cannot tell when, wherein, or how he became indebted to him: were not this an ignorant acknowledgement? And likewise with so little humility; the most men and women will confess they are sinners, but with so little

the sense and feeling, with so little griefe and shame; not considering how great an evil sin is; how odious it makes a man or a woman to God, how it layes them open to Gods wrath, here and hereafter. The Leper (we know) in the time of the old Testament, must be shut up, must not converse with men; but no Leper so odious to mans eye, as sin makes a man odious to God: And no man indebted (be it never so much) is so in danger of an Arrest by man, as the unhumbled sinner is in danger of Gods wrath to Arrest him every hour, and to presse him down to the pit of Hell; where *his worm shall never dye, and his fire never goes out.* Mark. 9. 44.

Use 3. To awaken the Natural man, he being a sinner, and a sinner so many wayes, as we have heard: *Ephesians 5. 14. Awake thou that sleepest, and stand up from the Dead, and Christ shall give thee light.* Would any man (unlesse he were dead drunk) lay himselfe down to sleep on the top of the Mast, the Ship being undersail in the midst of the Sea? Or will any man (but a mad man) wittingly, and willingly, lye sleeping in a house that is on fire over his head? O that the Natural man would take notice of his wretched condition, that so he might be dejected, and cast down crying out of himselfe, as the Leper in the Law, *Leviticus 13. 25. Unclean, Unclean.* !Crying to God with the Publican, *Luke 18. 13. Lord be merciful to me a sinner!* And with more words then so, for we must know, we have there but the abridgment of the Publicans Prayer; and crying to the Minister of God with them in the *Acts*, Chapter 2^d, Verse 37. *Men, and Bretheren, what shall we do!* Now that
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men and women would labor for a sight and sense of their Natural misery : consider 1. Some Motives
2. Some Means.

Motive 1. Otherwise they can never confesse their finnes heartily : What is the reason men and women confesse their finnes so generall, and carelesly ? but because they have not a sight, and sense of their natures misery. *Hosea 14. 2. Take with you words, and turne to the Lord ;* to wit, in the way of confession, saith the Prophet to the Israelites : But in the first Verse, they must before consider how they had fallen by their iniquity, how sinful they were

Motive 2. Without sight, and sense of misery, men, and women are not capable of true Comfort and Consolation; Before true Consolation, goes hearty humiliation, *Luke 5. 31. They that are whole, need not a Physician but they that are sick.* 2 *Corinthians*, Chapter 7. Verse 6. the Apostle *Paul* styles the Lord, the Comforter of the abject.

Motive 3. Observe the Promise made to the truly dejected, *Matthew 5. 4. Blessed are they that mourn, for they shall be comforted.* *Isaiah 37. 15. Thus saith the high and lofty One, that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

We come to the Means to bring men and women to a sight, and sense of their misery.

Means 1. look themselves throughly in the glass of the Law. *Rom. 3. 20. By the Law comes the knowledge of sin.*

2. By applying to themselves the curses, which

which are without partiality threatned to every transgressor of the Law; for every transgression, as *Gal. 3. 10.* *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.*

3. Consider of how pure eyes the Lord is, how he hates iniquity, and suffers no transgression to passe unpunished, but doth either punish it in the party offending, or hath already punished it in the Mediator.

Use 4. To justify the Lord in regard of the judgments he sends upon the world. All men and women being corrupted with sin and so many wayes, as we have heard; no marvel then that the world is so plagued. In the seventh of *Genesis* we read, how the Lord destroyed the world by water, but see the Chapter, from the first verse unto the fourteenth; *The world was exceedingly corrupted with sin.* We know what the Psalmist saith, *Psal. 107. 17.* *Fools by reason of their sins, and because of their iniquities, are afflicted:* And the Church, *Lament. 5. 16, 17.* *Wo unto us that we have sinned; for this our heart is faint, and for these things our eyes wax dim.* Nay, the very young Infant, that is taken away by death, the Lord is not unjust in that proceeding; even the young Infant being a sinner three wayes at the least: by Participation, by Imputation, and by natural Corruption. When judgments are upon us, we must not murmur and repine, but consider, as *Solomon* doth advise, *Eccles. 7. 14.* *In the day of adversity consider; that is, consider for what, and then we shall justify him from whom the affliction comes,*

Use 5. For comfort and consolation to all true Converts, It is true they are sinners, but the Lord

sees no sin in them, which he will impute unto them. It is true, they are sinners, but not such as he that was blind speaks of *John 9. 31. We know that God heareth not sinners*; for *Prov. 15. 8. The prayer of the upright is his delight*. It is true, they have sin in them, but sin hath not dominion over them. It is true, they are sinners, but they are also Saints, even in this world. *Psal. 16. 2, 3. My goodness extends not to thee, but to the Saints which are on the earth*. It is true, any temporal judgement may befall them in this world: but this is as true, that nothing shall befall them but what shall work for their good; therefore in a humble and thankful wonderment, let them acknowledg the great things the Lord hath done for them, as the Church coming out of captivity, *Psal. 126. 3. The Lord hath done great things for us, whereof we are glad*; and the Psalmist, *Psal. 126. 12. What shall I render unto the Lord for all his benefits towards me?*

MEMBER II.

Wholly corrupted with sin.

Doct. **A**ll men and women considered in the state of nature, are wholly corrupted with sin. For so we are to understand the Catechism, to wit, according unto this exposition. Now the assertion is true in two respects: 1. In regard of their natures. 2. In regard of their lives, Their natures are wholly corrupted with Original sin; their lives with actual transgressions.

i That

1 That the natures of the unregenerate are wholly corrupted with Original sin, we will let you see what Original sin is, & then prove the thing affirmed.

What Original sin is.

Original sin is so called, first, because it was from the beginning; I mean, as soon as ever the fall of Adam was.

Secondly, Because it is one of the first things which is with the child in the Conception.

Thirdly, Because it is the beginning of all actual sin. Now Original sin is sometimes taken Largely, sometimes Strictly. When it is taken Largely, it signifies the fall of Adam, the guilt following, and withal the corruption of nature. When it is taken strictly, it signifies that corruption which taints and defiles the whole man, every faculty of soul and member of body. More plainly, Original sin taken strictly, contains, 1 A want of all holy disposition in every faculty of soul and member of body. 2. In stead and room thereof; a corrupt disposition in every faculty of soul and member of body, And thus now seeing what Original sin is, we come to prove that the natures of the unregenerate are wholly corrupted with it. To this purpose,

1. Take notice of some general phrases which the Spirit of God useth touching Original sin, as the natural man is tainted with it and defiled. As sometimes it is called the *Old man*, as Rom. 6. 6. Colos. 3. 9. Sometimes it is called the *Flesh*, Rom. 7. 5, 18. and so ver. 25. Sometimes it is called the *members*, as Colos. 3. 5. Sometimes it is called the *Law of the members*, Rom. 7. 23. Sometimes the *Body of sin*, Rom. 6. 6. and 7. 24. And what do

all these general phrases imply, and import, but that the natures of the unregenerate are wholly corrupted with original sin? But in the second place, that you may be the more thoroughly convinced in the point, we wil anatomize and take man in peeces and let you see what the spirit of God saith of every severall part and peece, to wit, how that in every faculty of soul, and member of body, there is not only want of all holy disposition, but likewise a corrupt and depraved disposition.

Now as concerning the soul, we consider these faculties, 1. The *Mind*, 2. The *Memory*, 3. The *Conscience*, 4. The *Will*. 5. The *Affections*.

1. For the *Mind*, that it is not only empty of all holy knowledg, but depraved with a corrupt disposition Gen. 8. 21, *The imagination of mans heart* (that is to say, of the natural mans mind) *is evil from his youth*; from that very time he begins first to conceive. And the Apostle Paul doth not only affirm 1 Cor. 2. 14. That the natural man cannot know the things of the Spirit of God; But Titus 1. 15, he saith, the unbelieving, the natural mind is defiled; nay, Rom. 8. 7. That the carnal, the natural mind is enmity against God: and exhorting the Ephesians, Ephes. 4. 23. *Be renewed in the Spirit of your mind*, intimates that that which is most inward in the natural mind, which is as it were the mind of the mind, is corrupted.

2. For the *memory*, that it is not only deprived of all holy abilities, but depraved with a corrupt disposition, Gen. 40. 23. *yet did not the chief Butler remember Joseph, but forgot him*. Deut. 8. 11. *Beware that thou forget not the Lord thy God, which naturally* (as though Moses should say) *thou art prone unto*. The chief

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Priests and Pharisees said to Pilate, Matth. 27. 63. Sir, we remember that that deceiver (meaning Christ) said whilst he was yet alive, after three daies I will rise again: They could remember what our Saviour had said whilst he was yet alive in that kind, to their own corrupt ends; the natural memory is a corrupt memory,

3. The natural conscience is not only destitute of holy testimonies, but is likewise corrupted and defiled. Titus 1. 15. But even their mind and conscience is defiled; the Apostle speaking of unbelievers, and those in the estate of nature.

4. The natural will is not only deprived of all freedom to good, but likewise depraved with a corrupt disposition, 1 Cor. 2. 14. The natural man perceiveth not the things that are of the Spirit of God, Phil. 2. 13. It is God that worketh in you, to wit, by his Sanctifying grace, both to will, and to do, of his good pleasure: nay, Jer. 18. 12. say the Jews, we will walk after our own devices, and we will every one do the imagination of his evil heart. The natural will is a corrupt will.

5. The affections are not only deprived of all holy motion, but exceeding corrupt, and disordered. Gal. 5. 24. They that are Christs, have crucified the flesh, with the affections and lusts; as though the affections naturally were corrupt & disordered; and so the same Apostle terms them, Rom. 7. 5. The affections of sin, or sinful affections: and this the Apostle makes very evident; in describing natural men and women, he styles them haters of God, Rom. 1. 30. And thus we see by holy writ, that every facultie of the unregenerate persons soul is corrupted, and depraved with original sin.

Now come we briefly to the *members of his body*, and we shall observe them to be corrupted with Original sin.

First, The eye, 2. Pet. 2. 14. *Having eyes full of adultery*: the natural eye is a filthy and unclean eye. Secondly the ear, 2 Tim. 4. 3. *Having itching ears*: the natural ear is an itching ear. Thirdly The tongue, James. 3. 6. *The tongue is a fire, a world of iniquity*. The natural tongue is a corrupt tongue. 4. The hand, Isai. 1. 15. *Your hands are full of blood*: The natural hand is a cruel hand. 5. The feet: The Apostle describing men and women in the estate of nature. Rom. 3. 15. *Their feet are swift to shed blood*, saith he: The natural feet are swift to mischief. Those outward senses and members are not only deprived of all holy inclination, but prone to let in sin, and to execute sin. And thus now by Anatomizing, and taking man in pieces, we have it made evident, that the natures of all the unregenerate are *wholly corrupted with Original sin*, which indeed is the seed and spawn of all sin, even of the sin against the Holy Ghost. But here we must remember, that the nature itself is good, but the corruption of nature is evil. These two in the natural man may be distinguished, but cannot be separated: the one is not the other, but the one is not without the other. Hence it is that Original sin is called *the sin that doth so encompass us*, or that hangs so fast on, Heb. 12. 1.

Now we come to the second Member of the Assertion, to manifest that the natural mans life is wholly corrupted with actual transgression. And must it not needs be so, when his nature is corrupted, as aforesaid? What can such a tree bring forth, but even fruit futable? and that it is so, do but see what

what the Apostle saith of himself and the *Romanes*, when he and they were in the state of nature, *Rom. 7.5.* For when we were in the flesh, (to wit, in the state of nature) the motions of sin, (or the affections of sin or sinful affections) which were by the Law, (to wit, stirred up by the law) did work in our members to bring forth fruit unto death; to wit, actual transgressions. And the same Apostle, *Rom. 3.12.* describing of men and women in the estate of nature: *There is none that doth good, no not one.* If there be no natural man that doth any good, why then surely every natural man doth nothing but what is evil, but the former is true in regard of good formally, any thing which is acceptable to God: and if the natural man doth any thing which is good materially, it is not as he is a natural man, but as he is helped and assisted by common Grace.

We should now come to lay forth the parts of actual transgression, as sin of Omission, and sin of Commission, and the several Distinctions and degrees; but so we should be more prolix then we purposed in this Exposition, and therefore we proceed to the Uses.

Use 1. To confute the Papists, who speak of a freedom in the natural will to good, if it be but a little helped and assisted. As though there were some power remaining in the natural will this way. But this is just to oppose the judgment of Gods Spirit; *Phil. 2.13.* *It is God which worketh in you both to will and to do of his good pleasure.* And *Ephe. 2.1.* *And you hath he quickned who were dead in sin and trespasses.* No more power in a natural will unto any thing that is acceptable unto God, then in a dead man to stir
and

and walk about. And further, can there be any more in the will then in the mind? There is no holy knowledg in the natural mind, but even the wisdom of the flesh is enmity to God; and the spirit of the mind, even the mind of the mind, depraved and corrupted: And can there then be an holy disposition in the natural will? And thus the Apostle argues, 1 Cor. 2. 14. *The natural man perceiveth not the things of the Spirit of God, neither can he know them.* The natural man is so far from having any holy disposition in his will, as he hath none in his mind; and if no holy disposition in his mind, why then sure none in his will.

Use 2. To reprove divers persons.

1. Such as are forward to boast of their Birth, Parentage, and pedigree. A poor thing to boast of, when their lives are wholly corrupted with actual transgression, and their natures with Original corruption. David considering of his Birth and Conception, was humbled, Psal. 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Lumps of sin to be lifted up because of a little civil difference, not considering their natural pravity and vileness.

2. To reprove such as stand upon their natural wit and wisdom, neglecting and despising the means of holy wisdom: but let such see the little extent of their natural wisdom, 1 Cor. 2. 14. *The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him.*

3. To reprove such as are so far from being humbled for their natural corruption, as they lessen and excuse their actual transgressions by it. Tell them of their

their Uncleanness, of their Drunkenness, of their covetousness, of their impatience, &c. They presently answer, and that carelessly, It is their nature, and they cannot help it: or thus, They are but flesh and blood and what would we have them to do? and thus they bolster up Actual Transgression by Original Corruption, and are humbled for neither, where they should be much dejected for both.

Use 3. Further to awaken the natural man. He never did good in all his life (I mean any thing acceptable to God;) suppose he be thirty, forty, three score years old: then what hath he done but sin? All his actions Natural, Civil, religious, are sin: as in regard of the evil ends propounded; why so likewise in regard of the evil fountain they issued from. And in this estate he cannot be saved. John 3. 3. *Verily, verily, I say unto you* (saith our Saviour) *except a man be born again, he cannot see the Kingdom of God.* and suppose as yet some natural people have not broken forth into such gross sins as some others have; why yet the seeds of every sin remain in them unmortified, and may manifest themselves in their lives to night before to morrow, for any thing they know, or any power they have over them.

Use 4. To direct every one of us that in the practice of repentance, we would not only labour to mourn for Actual Transgressions, but likewise for Original corruption, even for our bad natures. Although Repentance doth commonly begin at some great Actual sin; why yet, let every Actual sin lead us to mourn for Original sin: it being not only the punishment of sin, but sin it self, and the cause of all actual sin. This is a main difference betwixt the sin-

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cere and hypocritical. The sincere person doth not only mourn for actual Transgressions, but likewise for Original Corruption, as *David*, *Psal.* 51. 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* And so further, he doth not only labour to prevent actual Transgression, but likewise to suppress Original Corruption. Even as *Sarah* will not have *Ishmael* be packing, but his mother the bond-woman likewise: Or as *Elisha* healed the bitter waters by seasoning them at the Spring, *2 King.* 2. 21. The sincere man or woman doth not only strive to reform the action, but likewise the affection of sinning.

MEMBER III.

Through Adams fall, &c.

D. *IT* is through Adams fall that all natural men and women are wholly corrupted with sin. Do but see *Rom.* 5. 12. *By one man sin entred into the world; that is to say, by Adam his eating of the forbidden fruit, all men & women became sinners; and not only by imputation, but by propagation, their natures wholly corrupted and depraved; and ver. 19. By the disobedience of one (to wit, Adam) many (that is to say, all men and women descending of him) were made sinners: And 1 Cor. 15. 22. In Adam all died, but first sinned, because sinners by his fall*

Now for the opening of this Point, we propound these questions. 1. What Adams condition was before this Fall? 2. The cause of his Fall. 3. The fall

fall it self. 4. How his whole Posterity became wholly corrupted with sin by his fall.

Qu. 1. What Adams condition was before his fall?

Ans. We are to know, that Adam was created, 1. Holy: 2. Happy.

1. Holy. He did not only know God, and his will, perfectly, as far as such a creature was capable; but likewise there was in every faculty of his soul, and member of his body, a holy disposition, a holy conformity unto God and his will: And so we are to understand these places, Gen. 1. 26, 27. And God said, Let us make man in our image, after our likeness: So God created man in his own [likeness] or image, in the image of God created he him. And Colos. 3. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him. And so Ephes. 4. 24. And that you put on the new man, which after God is created in righteousness and true holiness.

2. Happy. The Lord did treat him happy: as first, Being placed in the Garden of Eden, Gen. 2. 8. A place of singular delight and pleasure, and therefore called Paradise; Our Saviour alluding to heaven by it, Luke 23. 43. he saith to the Thief upon the Cross, To day shalt thou be with me in Paradise. 2. In state of Innocency: he had a blessed communion and fellowship with God, Gen. 2. 19. And out of the ground the Lord God formed every beast of the field, and every soul of the air, and brought them unto Adam to see what he would call them; This intimates that Adam before his fall had sweet converse and communion with God: 3. A kind of happiness was put upon Adam

Adams body, it being created beautiful and glorious *Gen. 2. 25.* And they were both naked, the man and his wife (that is to say, *Adam* and *Eve*) and were not ashamed: Not that any uncomely thing is spoken of them, but in this passage the Spirit of God would set forth the beauty and comeliness of their bodies, every part and member being so beautiful, as they had no cause to be ashamed. It was sin that brought in deformity and shame.

4. Although *Adam* had a peculiar Calling to walk in the Garden to dress and keep, *Gen. 2. 15.* yet he was able to execute it without any pain or weariness as is evident, *Gen. 3. 19.* In the sweat of thy face shalt thou eat bread, till thou return to the ground: that is with pain and weariness: but intimating that before his fall, it was not so. Lastly, he was made Lord and King over all the visible Creatures, *Gen. 1. 28.* saith the Lord to *Adam*, Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth. Thus we see what *Adams* condition was before his fall: we come to the second Question.

Quest. 2. What were the causes of *Adams* fall?

Ans. 1. *Adam* himself was the principal cause of his own fall, and that by the abuse of his own free will; he was made mutably, changeably good, as we may perceive by the tenor of Gods Commandment, in which he forbids him to eat of the tree of knowledge of good and evil, *Gen. 2. 17.* Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely dye: intimating his free will to eat or not eat of it, he might have

have stood if he would, or he might fall if he would. It is true, the Lord did not give him the gift of perseverance, did not corroborate and confirm him with new grace, neither was the Lord bound unto it. Thus we see that *Adams* abuse of his own free will, was the principal cause of his fall.

2. The *Divel* and *Eve*, were furthering causes of *Adams* fall: First. I say, the *Divel* was a furthering cause of *Adams* fall, and that by counselling and perswading. He did not compel or enforce the will of *Eve* or of *Adam*, for that he could not do: but not long before having false himself, in hatred to God; and envy to mankind, he wondrous cunningly and craftily sets upon this mischief, as is evident in the story, *Gen. 3. 1. &c.* As first, take we notice of the Instrument he makes choice of, whereby to bring about this wicked Design, he speaking in, and by a Serpent; and see we how the Spirit of God describes this Creature, *Gen. 3. 1.* Now the Serpent was more subtil then any beast of the field which the Lord God had made. 2. That he begins with the woman the weaker Vessel: And he said unto the woman (that is to say, the *Divel* by the Serpent) *Ye shall not surely dye.* 3. Observe how he begins by way of question, as though he had been somewhat ignorant of the proceedings betwixt the Lord and our first Parents: *Yea, hath God said, Ye shall not eat of every tree of the garden?* and mark the ambiguity and subtilty of the question; *Yee, hath God said, Ye shall not eat of every tree of the garden?* *Eve* might understand this Question two wayes; 1. As though the Serpent had asked her, whether she and *Adam* might eat of none of the trees, of the Garden: or secondly, Whether

ther they might not eat of every one ; implying thus much, that if they might not eat of every one, the Lord dealt hardly and strictly with them, and not liberally. But *Eve* understands the latter way, as appears in her answer, *v. 2. 3.* *And the woman said unto the Serpent, we may eat of the fruit of the trees of the garden ; but of the fruit of the tree which is in the midst of the garden, God had said, Ye shall not eat of it, neither shall ye touch it, least ye dye.* But in this, her answer gives the Devil great advantage, for the threatening being certain and absolute, she makes a peradventure of it, *Least ye dye.* Now observe how the Devil snatcheth at this, *ver. 4.* *And the Serpent said unto the woman, Ye shall not surely dye. As if he should say, then it is not certain you shall dye, if you do eat of it, it may be ye shall die, it may be you shall not.* And now not giving her the least breathing-time or respite, he comes upon her very impatiently, *ver. 5.* *For God doth know, that in the day ye do eat thereof, then your eyes shall be opened ; that is, ye shall see that ye never saw.* And thus he accuseth God of envying, and hindering their good estate ; nay further, and ye shall be as gods knowing good and evil ; promising a kind of divinity unto them if they would eat of the tree forbidden : Upon this, the woman held out no longer, but consents, yeilds, and seduceth her husband, and so he falls. *ver. 6.* *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.* And thus we see that the Devil and *Eve* were furthering causes of *Adams* fall.

Object.

Obiect. but may some men say, had not the Lord
hand, a stroke in Adams fall?

Ans. he did oversee and order it; he cause no-
thing comes to pass but by his providence, but yet
he was no way the cause of it. *James 1. 13.* God
tempts no man to sin; he did decree to permit it, but
not as it was a sin against his commandment, but
as it might tend and serve for the manifestation
of his justice, and mercy. Thus we see into the causes
of Adams fall. Now we come to the third question:

Quest. 3. What was the fall it self?

Ans. It was the eating of the forbidden fruit :
But before the outward act, observe their falling into
this sin by degrees; *Gen. 3. 6.* As first; they beheld it
2. desired it 3. took it, Lastly did eat of it : And we
must not think this sin of our first parents Adam and
Eve little, but great and grievous; It being not only
the offence of a great and infinite God, but of a
good and bountiful God; they having liberty to eat
of all the trees in the Garden, save one. *Gen. 2. 16,*
17. Of every tree in the Garden thou mayst freely eat;
but of the tree of knowledge of good and evil, thou shalt
not eat of it. And then it being but such an easie
commandment to keep, but the fruit of one tree to
forbear. And further, do but see what a company
of sins it containes, and therefore it is called the fall,
it being not one sin, but many: As 1. *Infidelity*, our
first parent doubting of the truth of divine threat-
ning. 2. *Idolatry*, They beleeving the Devil more
then God. 3. *Horrible unthankfulness*, They con-
testing God to envy their good estate. 4. *Curiosity*,
They affecting more knowledge then God had
allotted them, 5. *Intolerable pride and ambi-*

tion: they desiring to be equal with God, 6. *Mander*, both of themselves, and whole posterity. Thus we see into the fall it self, and so come to the fore question.

Quest. 4. How all natural men and women become wholly corrupted with sin through Adams fall?

Ans. By generation; A Serpent engenders a Serpent; and a sinful Parent begets sinful children: Gen. 5.3. *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image: according to the image in which he was first created; but in the image Adam was then in; to wit, corrupted.* Adam was created a publick person, and to stand or fall for his whole posterity; but he falling, his whole posterity fell in him, and so are sinners by imputation; and not only so, but by his fall he corrupted our nature, and nature being corrupted, corrupted the persons of all men and women absolutely descending of Adam. To this purpose, Job 14.4. *What can bring a clean thing out of an unclean? No one:* And Psal. 51.5 *I was shapen in iniquity, and sin did my mother conceive me:* David here speaks of the original sin, wherein he was bred and born. For we are to know, that as original corruption in man is the cause of all our actual transgressions; so the original corruption is the punishment and fruit of Adams first actual sin.

Obiect. But may some men say, methinks regenerate Men should beget regenerate Children?

Ans. Men do not beget children as they are regenerate, but as they are men. A circumcised Jew did beget children uncircumcised; and clean seed be

ing sown, comes up with straw, chaffe, &c. Now we come to the Uses.

Use 1. To reprove divers persons. 1. Such as trust to their own strength, are confident in it. Did *Adams* fall created holy and righteous? and do we presume upon our own strength? It is a wonder to observe how many men and women offer themselves to the occasions of sin; and tell them of the great danger therein, they will reply, no provocation to sin can stir them, no bad company can infect them.

2. To reprove such as trust Satan, he told our first Parents of great matters following his counsel; but in their woful experience, they found him a horrible liar. So his temptations being yeelded unto, he promiseth us much pleasure, and gain, but alas, yeelding, we find the clean contrary at one time or other, if not for the present, yet afterwards.

3. To reprove such, as do not trust the word of God. This was the fault of our first Parents, and so they let a world of sin into the world: where the threatning was absolute, they question and make a Peradventure of it. Even so do the most at this day with the threatnings of God, they question them, do not believe them. And hence it is they do no more refrain sin, give themselves liberty in all abominable courses.

Use 2. To exhort; and that two wayes:

1. That we would more and more acquaint our selves with the Original of our misery; to wit, *Adams* fall. This Truth so necessary to be known, is only revealed in the Word; was not known to the body of the Gentiles before the coming of Christ. And how many of our common people at this day are up-

on the matter ignorant of it. But let us labour for knowledg and sense this way, that so we may be the more induce d to seek after the second *Adam* and his benefits.

2. To exhort Parents, seeing by *Adams* fall they are instruments to convey original sin to their children, and so consequently all manner of hurt, that they would labour the more earnestly to be instruments of their good, by praying for them and with them; by admonishing them, bringing them to the Publick Means, and by walking before them in all holy example. Oh how can Parents be too careful this way, when they have been Instruments to bring them into such a woful estate! Parents which beget and bring forth children, and do not earnestly labour their Regeneration, beget and bring forth children (as much as in them lies) for the Devil, and not for God; for the enlarging of hell, and not for the enlarging of heaven. And thus far touching the third member of the second Principle.

MEMBER IV.

And so are become slaves of Satan.

Doct. **E**Very one in the state of corrupt nature is the Devils slave, is the slave of the Devil. This assertion the Scripture makes very plain and evident, as *Act. 26. 18.* The Apostle *Paul* being sent to the unconverted Gentiles, the Lord acquaints him that his business unto them was, *to open their eyes,*

turn them from darkness to light, and from the power of Satan unto God : intimating, that being in the estate of nature, they were the slaves of the Devil, under his dominion : and so Col. 1. 13. *Who hath delivered us from the power of darkness ; that is to say from the power of Satan, as though he and the Colossians had been under Satans dominion, so long as they were in the estate of nature. And 2 Tim. 2. 26. And that they may recover themselves (speaking of the unregenerate) out of the snare of the Devil, who are taken captive by him at his will. And do but see one place more, Ephes. 2. 1, 2. and you hath he quickned who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience ; that is to say, as the Master of the Shop in his Shop commanding and ruling therein.*

The Truth of this Point may be maintained by diverse Arguments.

Reas. 1. Every man, and so every woman is either Gods servant, or the Devils slave, but the unregenerate are not Gods servants. It is true they owe God service and obedience, but they have no mind, no will unto it ; as our Saviour tells the Jewes, Matth. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee : How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not ! And so the Apostle, Rom. 6. 20. When ye were the servants of sin, ye were free from righteousness ; that is, when ye were in the estate of nature,

there was not the least desire or motion in you to holy obedience. And do but try those that are in the estate of nature, even with the outward Service of God, as Prayer, reading of the Word, hearing of Sermons, conversing with the Godly, sanctifying of the Sabbath; O how irksome and burdensome are these things unto them! you seem to kill them, when you put these things upon them. They cannot, they will not hold to these Religious courses constantly: they will find some way or other to shifte themselves from those (as they hold them) intolerable burdens. And thus we see the unregenerate are not Gods servants, and therefore it follows that they are the Devils slaves.

Reas. 2. Every one in the estate of corrupt nature is the servant of sin, and so must needs be the slave of the Devil. These two are subordinate the one to the other; sin being the Devils baud or Broker, preferring men and women to his service. Now that every unregenerate person is the servant of sin; do but see what our Saviour saith, *Joh. 8. 34. Verily, verily I say unto you, whosoever committeth sin, is the servant of sin*; that is to say, committeth sin as the unregenerate, goes on in the practice of sin impenitently; and so the Apostle *Rom. 6. 17. But God be thanked, ye were the servants of sin*; meaning where they were in the estate of nature; but when he writ this Epistle, taking notice of a change wrought in them, he thanketh God. And so *ver. 20 Whence were the servants of sin*; which (as though the Apostle should say) you were when you were in the estate of nature. Thus we see the unregenerate are the servants of sin, and so consequently the slaves of the Devil

Reas. 3.

Reas. 5 The unregenerate, although they owe no service to the Diuel, why yet they willingly and readily subject themselves unto him & obey him *John 8. 44.* *Ye are of your father the Diuel, and the lusts of your father ye will do,* saith our Saviour to the Jews. And hence it is that he calls Satan the Prince of this world, *John 12. 31.* and *16. 11.* And so the Apostle Paul, *Ephes. 6. 12.* *The ruler of the darkness of this world;* to wit, of the unregenerate. And *2 Cor. 4. 4.* *The god of this world.* And it is a wonder to behold and observe how cheerfully the unregenerate serve the Diuel, yea many times when great difficulty, nay visible danger is in the way. If he command the Drunkard, he riseth early in the morning to follow after drunkenness. If he command the Adulterer, he watcheth his opportunities, although never so inconvenient unto the health of his body. If he command the Covetous person, he will accomplish his worldly project, or else it shall cost him his life. Who riseth so early as the Drunkard, and sits up so late? Who walks so many dark nights as the Adulterer? Who endures so many Tempests as the Pirat? Who adventures so many dangers as Theeves and Robbers? Thus we see the unregenerate are the Devils slaves, because of their willing obedience and subjection to him.

Reas. 4. That the unregenerate are the slaves of the Diuel, is evident by their reward in this life and the life to come. In this life besides many outward judgements upon them divers times) terror of Conscience, and fear of hell fire, as the unregenerate are described, *Heb. 2. 15.* *to be such as through the fear of death (that is to say, death eternal, are all their*

life time subject to bondage: And in the life to come, to condemnation, *Row. 6.23: The wages of sin is death* to wit, eternal. And so of Satan. He will promise great matters to men and women, but he is a Deceiver and a Liar. He told our first Parents, obeying him, they should become as gods; but in their woful experience, they found the clean contrary. And so he suggested to our Saviour, *Matth. 4.8, 9.* that if he would fall down and worship him, what he would do for him: but had our Saviour trusted him, he had been deceived. The truth of it is, he deceives all that trust him: Witness his principal slaves, Witches, and Wizards, unto whom he promiseth much Wealth and Riches; but where is the Wealth of such when they dye? Thus we see, by the woful reward of the unregenerate in this life, and the life to come, that they are the slaves of the Devil.

Reas. 5. That the unregenerate are the slaves of the Devil is plain, because the Lord as the punishment of sin, hath given them over unto his dominion and government, even as he gave the rebellious Israelites often into the hands of cruel Tyrants. We all in *Adams* loines making choice of this Master; rather chusing to obey Satan then God? was it not just with the Lord to give us up unto his Regiment? and so the unregenerate continually delighting more in the service of Satan then in the service of God: is it not just with God to leave them in his hands, to be slaves to him whose service they so delight in? It is true, Satan hath no power but what God permits. But how just is it with God to give up such unto his dominion as are Rebels to his Majesty.

Now

Now for the further illustration of this point we come to answer some objections. To shew the greatness, and grievousness of this slavery; and Lastly, to the Uses.

Object. 1. But may some men say, the debauchee, and prophane person, the common swearer, drunkard, gamester, those by their very way and course, do seem to be the slaves of the Diavel; but your civil honest men and women, such as live neighbourly, are outwardly well governed, but yet are not religious, care not much for hearing of Sermons, do not labor after holy knowledg, have not a good word for those that are forward in profession; do you hold those likewise to be the slaves of the Diavel?

Ans. Yes, it is true, they are not in that measure the slaves of the Diavel as the former, but being in the estate of nature, sin is altogether unmortified in them and where sin is altogether unmortified, there Satan reigns. This is a truth, the more liberty any man takes to sin, the more he is the slave of the Diavel. But yet this is a truth likewise, that Satan hath the meer Civilist sure enough; because although sin may sleep in him, why yet it is not mortified in him. The Scribes and Pharisees who were civil men, our Saviour, *Mat. 23. 15.* stile them no better then the children of hell; he might have as well called them the slaves of the Diavel: And so *Simon Magus*, the sin of covetousness being unmortified in him, The Apostle *Peter* tels him, *Acts 8. 23.* That he was in the gall of bitterness, and in the bond of iniquity; and why in the bond of iniquity? because he was bound to the sin of covetousness, as by a chain, and so to the Diavel; this

this sin being unmortified in him, he was the slave of the Devil.

Object. 2. But may some man say, divers that in likelihoode are in the estate of nature, are many times frolick, and merry; and whoso jovial as they?

Ans. It is true, and sometimes these persons have horrible pangs, and gripes of conscience; and the reason they are so merry and joviall, is, because they are not sensible of this bondage, neither how deeply they are drowned in this slavery. A man on dry ground (being alive) feels a small weight that is laid on him; but being dead in the bottom of the water, is not sensible, although never so great waight be laid upon him: so it is with a meer natural man, spiritually dead.

Object. 3. But the regenerate themselves whilst they are in this world have sin in them, and where sin is, Satan is: are not they likewise the slaves of the Devil?

Ans. Not; although the regenerate have sin remaining in them, why yet it doth not reign in them; and where sin reigns not: Satan reigns not: There is a great difference between one being in a house, and ruling in a house; between one usurping as a tyrant and ruling as a king, willingly submitted unto. The Apostle Peter speaking of the regenerate, 1 Pet. 2.9. *But ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people.* They are no longer the slaves of Satan, but the servants of God; nay, the children of God by adoption. These Objections being answered, we come (in some measure) to point at the greatnesse, and grievousnesse of this slavery, the miserablenesse of it. You have heard of the

the bondage of Christians under the Turks, and Infidels, of the slavery of the *Gibeonites*, who were censured dy *Josuah* to be *hewers of wood, and drawers of water*; *Josb. 9. 23*. But especially of the great slavery of the *Isralites* under *Pharaoh* in Egypt; but this bondage of the unregenerate under Satan, is a great deal worse. For first, that bondage was of the *body only*, but this is the bondage of the whole man *body and soul*. Secondly, In that bondage, *men* were served; but in this, the *Diuel* who is the basest Lord, and who commands the basest things. Thirdly, In that bondage the greatest harm was *temporal*, but in this *eternal*, even damnation in hell for ever. Fourthly, in that bondage, they had a sense of their thraldome, and desired liberty; but in this, men do not perceive themselves to be bound, but think themselves to be free, and despise liberty. Lastly, in all outward bondage, there may be probability of help; as by running away, or by intreaty, or by ransome or by the death of those that hold us in bondage: but in this bondage men and women lie still, as it were bound hand and foot, not able, not willing to help themselves, except the Lord from heaven come and vindicate them out of the paws of the *Lion*, by his Word and Spirit unbind them and set them free. Now we come to the Uses.

Use 1. To inform us, touching a great error which is in many: They seem to admire at the condition of such as live out of the danger of mans Law, have enough to pay every man his own, so as they feare not to be cast in prison, are able to make their part good in any sute or quarrel, may go whither they list, as their humor serves, from Ale-house,

house, to Ale-house, from Bawdy-house, to Bawdy-house; have money enough in their purses to defray so as they need not go upon the score. O they take such to be the only free persons in the world, and only to live at their own command: and thus they judge, looking upon the outward appearance; in the mean time, not considering that those persons aforesaid, being in the estate of nature, they are all this while the slaves of the Devil. Certain it is, there be many that feed daintily, are clothed richly, live idly, take their fill of all worldly pleasures, in all licentiousness; and yet are arrant slaves, as any that serve in a Gally. It is a good saying of one of the Ancients; a good man, though he serves, yet is he free; a wicked man, though he reigns, yet he is a servant: Those that are not the servants of God, how many Lords have they? the world, the flesh, and the Devil; the world their servant, their flesh their fellow, the Devil their enemy. There is no vassallage like unto this, besides the woful reward in this life, and the life to come. And if you would have these slaves of the Devil painted out unto you by some signes. First, an arguing for sin, and a defending of their evil waies. Secondly, An hating and disliking of those that reprove them for their sins. Thirdly; A loving of those that soothe them; and flatter them in their evil waies. Fourthly; A maintaining and upholding of sinne in others:

Use 2. For the great comfort and consolation of all the Regenerate: they are not the slaves of the Devil: they were indeed, but now they are not, but the servants of God: And this they may know, by resisting

resisting of Satans suggestions, by denying of obedience unto his temptations; by mortifying that which is his Broker and Baud, to wit, sin and corruption; by the daily renewing of our repentance; and so by their great rejoicing in taking notice of any to come from under his slavery. O what an easie service is this in comparison of the other! What an honourable service this is in comparison of the other! and the great difference in the issue and end! *Rom. 6.23. The wages of sin (and so of Satan) is death, eternal death; but the gift of God (to wit, to his servant) is eternal life through Jesus Christ our Lord.*

Use 3. For Exhortation: 1. To Exhort Ministers, that they would ply their business, seeing all the Unregenerate are the slaves of the Devil. O what Minister is there, but hath most of his people unregenerate?

2. To exhort Masters of Families to bring their children of understanding, and likewise Servants, to the Publike Means, that so they may be vindicated from Satan.

3. To exhort all the Unregenerate, in the use of all good means, to labour the new birth. O the great Liberty the Regenerate have in this world, besides the heavenly Reward in the world to come. But the woful bondage of the Unregenerate, and the woful payment that attends them in this world, and in the world to come, besides their living in the continual breach of that Vow which they made in Baptism, they then vowing to serve the Lord, and not the Devil!

MEMBER V.

And guilty of eternal Damnation.

Doct. **E**Very one in the estate of corrupt nature is not only the slave of Satan, but likewise subject to eternal Damnation.

Now in the handling of this Doctrine, I observe the methhodo following. 1. To acquaint you in some measure what Damnation is. 2. To prove the point, by Scripture, and Reasons. 3 To answer some Objections. 4. To make Application.

1. To acquaint you in some measure what Damnation is? I say, in some measure, because it cannot be expressed to the full, nor conceived in its large extent, the wrath of God doth so appear in the same Damnation contains in it these Particulars.

1. It is a separation from Gods comfortable presence: *Matth. 7. 23. Depart from me ye that work iniquity:* Thus our Saviour tells us, he will say unto all the Reprobates at the day of Judgement, *Depart from me.* And the Apostle Paul, speaking of the Reprobate at the day of Judgement, *2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord.* Now as touching the wofulness of this separation, do but ask the godly man or woman, the Lord being at any time absent from them in their apprehensions. It is to be observed of *Eli*, and his daughter in Law, the perplexity they were in, and amazement they were put unto, when news was brought that the Ark was taken, which was

but a signe of Gods presence, 1 Sam. 4. 17. and so to the end of the Chapter. And what a cross was it to *Abalom*, when he might not see *Dauids face*? 2 Sam. 14. 32. and *David* but a man: The misery of this separation is not to be conceived. And one thing that shall aggravate this part of the Reprobates misery, they shall see others enjoy, what they have lost. *Luke* 13. 28. *There shall be weeping and gnashing of teeth* (saith our Saviour to the Jews) *when ye shall see Abraham, and Isaac, and Jacob in the Kingdom of God, and you your selves thrust out.* This is the first Particular of Damnation, to wit, a separation from Gods comfortable presence.

The second Particular Damnation compriseth, is, Society with the Diuel and his Angels. This is the Sentence which our Saviour will pronounce upon the Reprobate at the day of Judgment, *Matth. 25. 41.* *Go ye cursed into everlasting fire prepared for the Diuel and his Angels.* In this world the wicked love not to converse with God in his Ordinances, to associate themselves with the Saints and people of God; and therefore in the world to come, they shall have lamentable companions, to wit, the Diuel and his Angels. *David* complains of wicked and contentious neighbours, *Psal. 120. 5. &c.* *It is me that I sojourn in Mesech, that I dwell in the Tents of Kedar; my soul hath long dwelt with him that hateth peace.* But what cause will the wicked have this way in hell? O how will our hair start up if we think we see a Diuel! nay, do but speak of a Diuel, and men and women bless themselves. We read of some of the Heathen, being Exiles, they could not look back on their own Countrys without grief and tears: but

but what will the wicked do in Hell, being banished from God and Heaven, and restrained to such company as the Devil and his Angels? This is the second Particular of Damnation; to wit, society and fellowship with the Devil and his Angels.

The third Particular which Damnation compriseth or contains, is intolerable and unconceivable torment both of soul and body; O how shall the soul be tormented! This our Saviour sets forth by a worm, *Mark 9. 44.* speaking of the Damned in hell, *where their worm dyeth not.* A worm lying gnawing at the heart we know is great pain; and shall the body be free from punishment in hell? Nay, the punishment that shall be inflicted upon it, our Saviour sets forth by fire, *Mark 9. 44.* *And the fire is not quenched;* and fire which is the most scalding and vehement; *Fire and brimstone,* as it is *Rev. 21. 8.* Now who can abide to touch the fire so much as with his finger?

The fourth Particular Damnation compriseth, is the universality of the torment. It shall extend to every faculty of soul, and member of body. The Understanding shall discern Gods infinite wrath. The Memory shall be fresh to call the sin that is past, and the aggravations of it: a hell shall be in the Conscience; And all these implied in the Worm fore-mentioned. And so likewise in hell every member of the body shall be tormented, as may be observed of the Rich man in hell, mentioned *Luke 16. 24.* *And he cryed and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame;* as though he should say, every member

member of my body being tormented, but especially my tongue.

The fifth Particular, or aggravation of Damnation, is *Eternity*. This separation from Gods comfortable presence must be perpetual: This Society with the Devil and his Angels must be for ever: This intolerable and unchangeable torment of soul and body must be eternal. Every faculty of soul, and member of body must be tormented, and that for evermore; It is as if a man were pressing to death; and could wish that more weight might be laid upon him; but cannot have his desire. If those that go to hell were but to continue there as many thousand yeers as there are sands on the sea shoar, or Stars in the Firmament, there were some hope and comfort: but alas, when never so many yeers are expired, the torments of the Damned are as fresh to begin again as though they had never been. *Their worm never dieth, and their fire never goeth out,* Mark 9.44. And *Matth. 25.46.* These (saith our Saviour speaking of the Reprobate) shall go into everlasting punishment. Thus we see in some measure, according to the Scriptures, what eternal Damnation is.

Now we come to prove the point, to wit, that every one in the estate of corrupt nature is guilty of, is subject to eternal Damnation; John 5.24. *Verily, verily, I say unto you* (saith our Saviour) *he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: holding forth thus much, that all but the true believer must come into condemnation. And so Rom. 8.1.* *There is no condemnation to them that are in*

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Christ

Christ Jesus; hinting plainly thus much, all living and dying out of Christ unregenerate, must be damned. And likewise 1 Cor. 6. 9. *Know ye not that the unrighteous (those that are in the estate of nature) shall not inherit the kingdom of God? And if such must not inherit heaven, what must they do that go to hell? And to the same purpose our Saviour, John 3. 36. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.* It is as much, as if our Saviour should have said, All living and dying in the estate of nature, the wrath of God shall press them down to the pit of hell, they shall be damned. And Matth. 13. 41, 42. *The Son of man shall send forth his Angels (to wit, at the last Judgment) and they shall gather out of his kingdom all things that offend, and them that do iniquity (to wit, all the unregenerate) and shall cast them into a furnace with fire; there shall be weeping and gnashing of teeth.* And Rev. 21. 8. *But the fearful and unbelieving, and the abominable, and murderers and whoremongers, and Sorcerers, and idolaters, and all liars, shall have their part in the Lake which burneth with fire and brimstone, which is the second death; that is to say, whosoever they be that have sin unmortified in them) as every one in the estate of nature hath) shall be damned; that is to say, so living and so dying, shall be damned.* Now we come to the Reasons of the Point.

Reas. 1. The unregenerate person is a sinner and that divers ways: Rom. 6. 23. *Now the wages of sin is death, to wit, eternal.*

Reason 2. The unregenerate person stands up on his own bottom, is under the curse, and

so is to satisfie Gods Justice in his own person, living and dying in that estate, hath no benefit by Christs Satisfaction and Intercession. *Galatians 3. 10.* *Cursed is every one that continueth not in all things which are written in the book of the Law to do them;* that is, Cursed is every one that keeps not the whole Law, either by himself or by another, to wit, Christ: It is true, the Regenerate, and such as are in Christ, fulfil the Law in Christ (Christs obedience passive and active being theirs by imputation) and so freed from the Curse, *Rom. 8. 1.* *There is no condemnation to them that are in Christ Jesus;* but the unregenerate are under the Curse, the principal part whereof is eternal death and damnation. The Curse doth not only contain all the miseries of this life, inward and outward, besides the separation both of soul and body by corporal death in the end; but likewise eternal death and damnation in the world to come. The soul when by corporal death it goes out of the body being pressed down to hell by the wrath of God, and at the day of Judgment when both are conjoynd, both to be punished according to the particulars aforesaid.

Reas. 3. The consciences of the unregenerate, sometimes even in this world, tell them no less then the Point comes unto; witness *Cain, Abitophel, and Judas.* When the Lord at any time, even in this life, is pleased to awaken and wound the consciences of the unregenerate, the very flashes of hell-fire doth appear in them. Now we come to answer two Objections, and so to the Uses.

Obj. 1. But may some men say, If the bodies of the unregenerate shal be raised up at the last day, and

their souls and bodies again conjoined, and both to continue for ever, why is not their condition future, rather called eternal life, then eternal death?

Ans. because that life which is called theirs, then is called most miserable death, and doth not deserve to be called life.

Obj. 2. But how can it stand with Gods justice to punish temporal offence with eternal punishment?

Ans. 1. because sin is an offence against an Infinite God, and so doth deserve eternal punishment. 2. Did the unregenerate person live eternally in this world, he would sin eternally. 3. The unregenerate damned in hell do not cease to sin; I do not say they commit Murder, Adultery, and such like sins, but continue in unbelief, impenitency, blasphemy, &c. now to the Uses.

Use 1. To reprove divers persons: 1. Such as in their Conference and Discourse do use this imprecation; That if this and that be not true which they affirm, they wish they might be damned: but do these persons consider what damnation is of which they speak so lightly?

2. To reprove such, as are offended at Gods Ministers for preaching of damnation. Do not many of their people remain and continue unregenerate in the state of nature? and doth not eternal damnation belong to such? Why then should they not preach in this manner unto them, for the awaking and rowzing of them up? Must not a Minister deal faithfully with his people? See what *Balaam* a false Prophet saith to a King, *Num.* 24. 13. *If Balak would give me his house full of Silver and Gold, I cannot go beyond the commandment of the Lord to do either*

good or bad of my own mind, but what the Lord saith, that wil I speak. If the Lord say in his Word, that those that live and dye in the estate of nature must be damned, how can the Minister (if he would be found faithful either to his Master or people) conceal it? Joseph did not only tell the Butler the meaning of his dream, but likewise the Baker the meaning of his, Gen. 40. 19. Yet within three dayes shall Pharaoh lift up thy head from off thee, & shall hang thee on a tree, and the birds shall eat thy flesh from off thee. And the Butler afterwards relating this to Pharaoh upon occasion, Gen. 41. 13. And it came to pass (saith he) as he interpreted to us, so it was; me he restored to my Office, and him (that is to say, the chief Baker) he hanged. And is not this that which the Apostle Paul calls upon Timothy for, 2 Tim. 2. 15: Study to shew thy self approved unto God, a work man that needeth not be ashamed, rightly dividing the word of truth. Do not we rightly divide the word of truth when we preach salvation to the Regenerate, and damnation to the Ugenerate.

3. To reprove all such, as neglect the means whereby they might be brought out of the estate of nature, to which eternal damnation belongs. No better means to prepare for this business, then a thundring and powerful Ministry.

Use. 2. A call to repentance, unto all such as are in the estate of nature, as ignorant persons, Swearers, Cursers, Profaners of the Sabbath, Whoremasters, Drunkards, Oppressers, Usurers, Greedy Earth-worms, Contemners of the Gospel, Despisers of Gods Ministers, who all proclaim themselves to be in the estate of nature. O that such would consider the woful case they are in. ! To be under the Curse (as the un-

regenerate person is) is no little misery; To be subject to all outward calamities in this life; nay, to have many Spiritual plagues upon them, as blindness of mind, hardness of heart, and many times terrors of conscience, even the flashes of hell-fire in their consciences; and when by temporal death the soul goeth out of the body, the wrath of God to press it down to the pit of hell and there to be in unspeakable, nay, unconceivable torment until the day of Judgment; and then, when the soul and body shall be again conjoined to appear and stand before, 1. Such a Judge as cannot be deceived though ignorance: 2. Such a Judge as cannot be forestalled by favour 3. Such a Judge as cannot be overswayed with power. 4. Such a Judge as cannot be moved with pity, for then the time of pity is past to such 5. Such a Judge as cannot be corrupted with gifts. Lastly, Such a Judge as cannot be overcome with Arguments: and so the Sentence to be passed upon them, Mat. 25. 41. *Go ye Cursed into everlasting fire, prepared for the Devil and his Angels.* And then to be for ever separated from Gods comfortable presence, to be for ever restrained and enforced to the society of the Devil and his Angels; both soul and body to be in unspeakable and unconceivable torment, and that for ever; every faculty of soul and member of body to be in this torment, and that for evermore. *O consider this, ye that forget God, least he tear you in pieces, and there be none to deliver!* Psal. 50. 22. 2 Cor. 5. 11. *Knowing therefore the terror of the Lord, we perswade men,* Saith the Apostle. So we perswade you to see and to be sensible of your condition, that in the use of all good means you would labour to get out of your present estate, as it is Ephes. 5. 14.

Awake

Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light. Take heed of fore-
 flowing the time; If death seize upon thee before
 thy Repentance and Regeneration, ah, woe unto
 thee that ever thou wast born! And know, thou hast
 no lease of thy life. remember that secure fool, Luke
 12. 20. *Thou fool, this night shall thy soul be required*
of thee: This day hear Gods voice, and do not har-
 den thy heart, for to morrow thou art uncertain of
 it. Thus far touching mans misery by nature. We
 proceed to the third Principle.

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PRINC.



P R I N C. III.

Quest. What means is there for thee to escape this damnable estate?

Answ. *Jesus Christ the eternal Son of God being made man by his death upon the Cross, and by his Righteousness, hath perfectly alone by himself accomplished all things that are needful for the salvation of mankind.*

M E M B. I.

Jesus Christ the eternal Son of God.

Herein we have the Redeemer of mankind described by three of his Titles: 1. *Jesus*; 2. *Christ*; 3. *The son of God*: this last illustrated by this Epithete, *eternal*; *The eternal Son of God*. Of these three Titles in order, and first of the Title *Jesus*.

This Title is a Title of benefits, it signifying an Author of safety, our Saviour as we may observe the Angel to interpret, speaking to *Joseph*, *Matth. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sins.*

Obj. But may some men say, There were others called by this name, besides the Redeemer of mankind.

An.

Ans. It is true, but take notice of the difference betwixt him and them. 1. They had his name imposed on them by the will of men, but he had his name given him by an Angel from God. 2. They were but typical Saviours: he the Saviour indeed. 3. They were but temporal and outward Saviours: he a Spiritual Saviour. 4. They were but Instrumental Saviours: he the Author of all good things, Temporal, Spiritual and Eternal.

Obj. But the Father and the Holy Ghost are Saviours also.

Ans. It is true, but the difference is in their manner of saving. The Father saveth by the Son; the Son saveth by paying the Ransome and price of salvation; the Holy Ghost saveth by a particular applying of this Ransome. Two Questions following to be answered, and then we come to Application, 1. Whom this Jesus saves? 2. From what?

Quest. 1. Whom?

Ans. The Angel tells us whom, in the place forecited, *Matth. 1. 21. Thou shalt call his name Jesus, for he shall save his people.* And the Apostle Paul, *Ephes. 5. 23.* calls him the Saviour of his body; to wit, of all the Elect.

Quest. 2. From what?

Ans. The Angel tells us that too, in the former place, *He shall save his people from their sins; to wit, all their sins, the guilt and dominion of them.*

Use. The application may be to inform us two wayes: 1. Touching our miserable lost estate by nature, for so much a Saviour implies: And the truth of it is, we can never rightly and comfortably acknowledge this Saviour, until we be sensible this way.

Many

Many speak of this Saviour as their Saviour, but when were they dejected and cast down with a sight and sense of their own misery by nature? *The Son of man is come* (saith our Saviour himself, *Matth. 18. 11.*) *to save that which was lost*; that is to say, those that were sensible of their lost estate and condition: but divers very ignorant and insensible this way, will yet call him their Saviour.

2. To inform us touching the great mercy of God to mankind. Satan and his Angels fell but have no Saviour; man falls, and the Lord deviseth and affordeth a Saviour. Now to this Saviour, (seeing and feeling our misery) let us fly, saying and praying with the Disciples, *Matth. 8. 25.* *Lord save us, we perish*: and with David, *Psal. 135. 3.* *Say unto our souls, thou art our salvation*: Considering that comfortable Text he himself preach'd upon, the truth of which he came into the world to make good, *Luke 4. 18.* *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised.* And in ver. 21. He began to say unto them, *This day is this Scripture fulfilled in your ears.*

Now we come to the second Title, *Christ*; which is a Title of Office, and signifies Anointed. There were three sorts of persons anointed in the time of the Old Testament; Prophets, Priests, and Kings, who were all types of this Anointed, of This Prophet, Priest and King. That we may the better understand this Title, we intend to answer the Questions, following: 1 Why this Jesus is said to be anointed?

ointed? 2. With what? 3. His Office of Mediatorship, what it is in the three parts of it: 4. The benefits the Elect have by it: Lastly, The Duties intimated.

The first Question is, Why this Jesus is said to be anointed?

Ans. In antient time, two things were intimated by this Anointing. 1. That God did appoint such a person to such an Office. 2. That he would fit and qualifie him for the same. In both these respects Jesus is said to be anointed. 1. He was set apart of God the Father to the Office of Mediatorship, for (although this be a common action of the whole Trinity,) yet because the Father is the first Person in order, and hath the beginning of the action, it is especially ascribed unto him, according to that *John 6, 27. Him hath God the Father sealed.* 2. He was fitted and qualified with gifts accordingly, *John 3. 34. God giveth not the Spirit by measure unto him: that is to say, God giveth the Spirit unto him; that is, unto this Jesus, in an abundant measure: For this we must know, that although both natures were set apart to the Office of Mediatorship, why yet the Humane nature only was qualified with gifts, because nothing could be added to the Divine; I say, this qualification must be understood of the humane nature, and not of the Divine, for the reason aforesaid; and although the humane nature was qualified with gifts in an abundant measure, why yet not in an infinite measure, for that were to confound the two Natures:*

Quest. 2. With what was this Jesus anointed?

Ans.

Ans. Not with Ceremonious oyl typically, as the Prophets, Priests, and Kings in the old Testament; but with the gifts of the holy Ghost, as *Acts 10. 38*. God anointed Jesus of Nazareth with the holy Ghost, and with power.

Quest. 3. His office of mediatorship, what is it in the three parts of it? Prophetical, Priestly, and Kingly.

Ans. First, of the first, his Prophetical office, is that whereby he instructeth and teacheth his Church, as in his own person, when in our nature he lived in the world; why so by his instruments before his assuming our nature, and since his ascension, unto the end of the world. That he is the Prophet of the Church, do but see, *Acts 3. 22, 23*. where the Apostle Peter speaking of Christ, saith, *For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren like unto me; him shall you hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from among the people.* And hence is he called the wisdom of God, *1 Cor. 1. 24*. Nay, saith the Apostle Paul, *Coloss. 2. 5.* In him are hid all the treasures of wisdom and knowledge.

2. His Priestly office. That he is a Priest, the Psalmist declareth speaking of him, *Psal. 110. 4.* *Thou art a Priest for ever after the order of Melchizedek.* His priesthood contains two things, First, His satisfaction made to his Father for the elect, by his obedience, even to the death of the Cross. Secondly, his intercession at his Fathers right hand; he ever living to present the merit of his obedience to his Father, and

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and to will an application of it to his elect. Touch-
ing the former part of his Priestly office, to wit, his
satisfaction; do but see *Heb. 9.26.* Now once in the
end of the world, hath he appeared to put away sin by
the sacrificing of himself; and verse twenty eight,
Christ was once offered to bear the sins of many, to wit,
of the Elect; all the Elect. Touching the other
part of his Priestly office, his intercession; see *Heb.*
7.25. He is able to save them to the uttermost, that
come unto God by him, seeing he ever lives to make in-
tercession for them *Rom. 8.34. Heb. 9.24.*

3. We come to the Kingly office of Christ: That
he is a King see, *Psal. 2.6.* David there speaking of
him, saith, yet have I set my King upon my holy hill of
Zion: His Kingly office, is either Universal or Spe-
cial; Universal, and so all creatures are under his
dominion, *Ephes. 1.21.22.* Special, and so he effectua-
lly calls the Elect, confirms the graces in them, pro-
tecteth them from their enemies in this world, as he
sees the best for them, glorifies them at the length,
and in the end confounds and destroys all his and
their enemies.

Quest. 4. What are the benefits the Elect have by
this anointing?

Ans. Hence it is the Elect become Christians,
and Christians indeed; that they are Spiritual Pro-
phets, priests and Kings. Men and women no soon-
er truly beleeve, are no sooner effectually called,
but they receive of this anointing, and so become
Christians, Spiritual Prophets, Priests and Kings: to
this purpose, see *1 John 2.27.* The anointing which
ye received of him, abideth in you, and teacheth you all
things

things: So then the regenerate are spirituall Prophets; and they are likewise spirituall Priests, Kings, See Rev. 1. 16. *Who hath made us kings, and priests unto God and his Father:*

The last question. What are the duties intimated
Ans. 1. Seeing this Jesus is the Christ, is the anointed, he should be sweet and savory unto us. *Cant. 1. 3. Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee.* Nothing should be so desired of us, so affected by us as Christ. 2. We should labor more and more for holy knowledge, and so demonstrate our selves to partake of Christs propheticall office. Many exhortations in this way. *Prov. 19. 2. without knowledge, the mind is not good. John 5. 39. Search the Scriptures, Colos. 3. 16. Let the word of Christ dwell in you richly in all wisdom:* And how the Apostle reproves the Hebrews for their bad proficiency in this way, *Heb. 5. 12. &c. 3. We should demonstrate our selves to be spirital Priests, (and so to partake of Christs Priestly office) by spiritual Sacrifices; as first by being frequent in prayer and praise, as the Apostle exhorts, Heb. 13. 15. By him therefore let us offer the Sacrifice of praise unto God continually. 2. By resigning up our selves wholly unto God in the way of new obedience, as the same Apostle exhorts, Rom. 12. 1. I beseech you brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God. 4. We should demonstrate our selves to be spirital Kings, (and so to partake of Christs Kingly office) and this by continual warring with our spiritual enemies, especially labouring to subdue our own sinful passions, and affections;*

what Solomon saith this way, Pro. 25. 28 *He that hath no rule over his own spirit, is like a City that is broken down, and without wals.* And Pro. 16. 32. *He that is slow to anger, is better then the mighty; and he that ruleth his spirit, then he that taketh a City.* Thus much touching the second title, *Christ*, we come to the third

The Son of God, illustrate by this epithete, *eternal*, *Jesus Christ the eternal Son of God.* The Son of God, not by Creation as Adam and the Angels, Luke 3. 38. Job 1. 6. Not by Adoption, as all true beleev-ers, Rom. 8. 14. Not by grace of personal union, as the man Christ, Luke 1. 35. But by Generation, 1 John 4. 9. *In this was manifested the love of God towards us because God sent his only begotten Son into the world, that we might live through him.* For the opening of this mysterie, we propound the questions following;
1. The thing generated, 2. How or the manner of this generation? 3. When.

1. *The thing it self generated*, to wit, *Christ*; who is to be considered two waies: 1. According to his essence. 2. According to his personal existence; that is, as he is God, and as he is a Son; as he is a Son and person, he is not of himself, but the son of the Father by generation, as he is a God, & in respect of absolute essence, he is of himself neither begotten, nor proceeding: One essence doth not beget another, but one person another; the person of the Father, the person of the Son, & so the Son is God of God, & no otherwise, hath from his Father the beginning of his person; but not the beginning of his essence.

The second question, *The manner of this generation.*
*Ans*w; we must know it is ineffable. Some Divines say, it is begotten of the Father. as the light of the Sun

in the firmament, by a simple emanation, passing, or flowing out; light of light, saith one of the Creeds. But take we notice of the holy Ghosts metaphor *John 1.1. In the beginning was the Word*; so the second person in Trinity is called. As the speech is in the mind, and the mind in the speech; so is God the Son, of God the Father

Qu. 3. The time of this generation? *Ans.* Before all worlds, The second Person in Trinity is the Son of God the Father, eternal by generation, according to the Chatechism: and to this purpose, see *Prov. 8. 22. and 23. The Lord possessed me in the beginning of his way, before his works of old; I was set up from everlast- ing.* Which place we are to understand of the second person in Trinity. In this generation there is priority of order, but not of time, the Father and the Son being coeternal. Now we come to the Uses.

Use 1. To terrifie such prophane persons, as despise Christs word, and ordinances; and such likewise as by their blasphemous oathes, tear, and rent him in pieces as much as lies in them. Well, let all such know, that Jesus Christ is not only the Son of man, but likewise the Son of God; and so able to crush them, to be revenged upon them; therefore let such remember the Prophets counsel, *Psal. 2. 12. Kill the Son,* (that is, every way submit unto him) *lest he be angry, and ye perish from the way, when his wrath is kindled but a little.*

Use 2. For the greatest comfort of all true beleivers. Hence it is, that they, poor miserable creatures, are become the Sons and Daughters of God by Adoption, according unto that, *John 1. 12. All*

many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. This is no little priviledg. The world little esteems of such persons; but Saint John gives the reason, 1 John 3. 1. *Because the world knoweth them not.* But notwithstanding, let the true beleever rejoyce in this; that he being sometimes the vassal and slave of Satan, is now become the Son of God by Adoption in and through this his natural Son. Thus farre touching the first Member of the third Principle.

Now we come to the second member of the third Principle.

M E M B: 2.

Being made Man.

WHich Member we commend unto you in this Doctrine.

Doct. *There was a time, when the eternal Son of God was made man, John 1. 14. The Word, (that is to say, the Son of God, the second Person in Trinity) was made flesh, and dwelt among us. And Rom. 1. 3. concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. And Gal. 4. 4. When the fulness of time was come, God sent forth his Son, made of a Woman. And so 1 Tim. 3. 16. Without controversie, great is the mysterie of godliness; God was manifest in the flesh. And lastly, Heb. 2. 16. Verily, he took not on him the nature of Angels;*

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but he took on him the seed of Abraham. But that we may the better see into so deep a mystery, we intend to answer the questions following.

1. How the Son of God, the second person in Trinity could take upon him our nature, and not the Father and the Holy Ghost, they all being one Essence.

2. How far forth the Son of God was made man.

3. How the two natures. Divine and Humane were united? 4 How they remaine distinguished? 5 Why it was necessary the Redeemer of mankind should be man? why it was necessary he should be God? and why it was necessary he should be both God & man.

Quest. 1. How the Son of God the second person in Trinity, could take upon him mans nature, and not the Father and the Holy Ghost, they all being one Essence?

Ans. The Godhead is to be considered of in a twofold respect: 1. in regard of Essence: 2. in regard of Person; the Essence is but one, the Persons three. A person is a distinct substance of the whole Godhead; now although the Essence be in every person; why yet the persons do distinctly and really differ each from other in their Peculiar manner of subsisting, and so might the Son; and the Son only takes upon him mans nature and not the Father nor the Holy Ghost. *Quest. 2.* How far forth the Son of God took upon him mans nature?

Ans. 1. He took upon him the Essence of man, a reasonable soul and an humane body. 2. He took unto him the properties of mans nature; his body, length, breadth, thickness, &c. in his soul the faculties of Understanding, Will, Affection. 3. He took unto him the Infirmities of mans nature.

are not sinful nor perlonal, but meer infirmities, as to be hungry, thirsty, weary, sad, angry.

Obj. But how could the Son of God take up-
on him our nature, and be free from sin, our nature
being so sinful?

Ans. 1. Because he was not begotten by the
mixture of man and woman. 2 Because he was con-
ceived by the Holy Ghost. Now we come to the
third Question.

Quest. 3 How the two Natures, Divine and
Humane were united?

Ans. We must not think that the Godhead is
changed into the manhood, or the manhood into the
Godhead? but the second Person of the Godhead
did assume or take into the Unity of his person the
Manhood; that is to say, the whole nature of man soul
and body; The manhood of Christ not subsisting of
it self as another man, it being a Nature only, and not
a person. There is one thing and another thing in
Christ, but not one person and another person:
two Natures, and but one person: the second Person
in Trinity assuming an humane Nature, and both
Natures making one Christ and Mediator.

Quest. 4. How the two Natures in Christ remain
distinguished?

Ans. We must know, that although the two na-
tures in Christ be so really united, as that they can
never be separated asunder, yet are they not con-
founded, but remaine distinguished. 1. in *themselves*.
2 In their properties: 3 In their *Actions*. 1. In *Them-*
selves: As the God head of Christ remaines the God
head and is not the manhood although the Son of
God be also very man, and so the manhood of Christ

remains the manhood, and is not the Godhead, although the man Christ be also God. 2 They remain distinguished in their *Properties* as the Godhead. Christ remains incomprehensible infinite, as it hath always been, and the manhood remains comprehensible and finite, notwithstanding the uniting of it to the second person in Trinity: The Godhead becomes not finite by this Union, nor the manhood Infinite. 3. They remain distinguished in their *Actions*, as *John*, ch. 10. ver. 18. *I have power to lay down my life* (saith our Saviour) *and power to take it again*. The laying down of his life, was an action of his Manhood; the taking it again, an action of his Godhead. Thus we see the two natures in Christ, with their Properties and actions distinguished, and yet in regard of the Union of the two natures, we must take notice of the things following: 1. That in Scripture, that is sometimes ascribed to whole Christ, which is proper to one of his natures; 1 Cor. 15. 3. Sometimes that ascribed to one of his natures, which agreeeth to whole Christ: 1 Tim. 2. 5. Sometimes that ascribed to one nature, which is Proper to the other; *Acts* 20. 28. and this Divines call; the communication of Properties. 2. That notwithstanding the two natures in Christ remain distinguished, as aforesaid, yet they both concur in the work of Redemption. 3. That by this union the humane nature is unspeakably and extraordinarily exalted; to wit, above all creatures even the Angels themselves, and together with the Godhead of Christ to be adored and worshipped. Now we come to the fifth Question

Quest. 5. Why was it necessary the Redeemer of Mankind should be man; Why was it necessary he should

should be God; Why was it necessary he should be both God and man? *Ans.* It was necessary he should be man, 1. That he might have something to offer for us, *Heb.* 8. 3. 2. That he might work perfect righteousness in our nature, *Matth.* 3. 15. 3. That in our nature he might always appear in Gods sight for us, *Heb.* 9. 24. 4. That in our nature he might feel our infirmities, and so by experience learn commiseration, *Heb.* 2. 17. 18.

2. Why was it necessary the Redeemer of Mankind should be God? *Ans.* 1. That he might be able to sustain, and undergo the infinite wrath of God due to our sins. 2. That he might give merit to the doing and suffering of his manhood; for no meer creature can merit of God. 3. That he might give his Spirit to the Elect to sanctifie them? the Spirit being God, none but God could give him 4. That he might raise up himself from the dead, and likewise all his Members at the last and great day.

3. Why was it necessary that the Redeemer of Mankind should be both God and man? *Ans.* That he might be a fit and competent Mediator between God and man.

Use. 1. For the great comfort and consolation of all penitent, and dejected sinners. What, the Son of God become our kinsman? *Emmanuel* God with us a Redeemer of our own flesh? What, we that were estranged from God, that had gone a Whoring from him by our sins, he now to seek unto us by his Son to send his own Son to intreat us to be reconciled unto him? surely, this is an evident demonstration that the Lord intendeth good to the sons and daughters of men; that he would not the death of the poor

poor penitent sinner. Never were the Attributes of God so illustrated, as when the Son of God did assume our nature; and as his other Attributes, so especially his mercy. Do but see what the Angel saith unto the Shepherds, *Luk. 2. 10. 14.* *Fear not, for behold I bring you good tydings of great joy, which shall be to all people. For unto you is born this day, in the City of David, a Savior, which is Christ the Lord.* Nay, a multitude of Angels, 13 and 14. verses. *And suddenly there was with the Angel a multitude of the heavenly Host praising God, and saying, Glory to God in the highest and on earth peace, good will towards men.* O therefore let the poor penitent sinner break forth with joy, saying or singing with old Zachary, *Luke 1. 68, 69.* *Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us, in the house of his servant David.* O how narrow was the Church of God, before the incarnation of the Son of God, pinn'd up within the Nation of the Jewes! But now, how hath she enlarged her borders? *Is he the Savior of the Jews only, and not of the Gentiles also?* How obscure the service of God before, how clear now? The Substance is become, the types and shadowes are gone. How costly and painful the service of God before, but now how easie and light.

Use 2. To exhort us, and that divers wayes:
 1. To believe God promise, that the Son of God should come into the world, assume our nature, was a blessing long promised, as *Gen. 3. 15.* *He shall bruise thy head; to wit, God-man the Son of God assuming mans nature, should bruise the Serpents head*

head, overcome Satan in the behalf of all the Elect. Now although there were divers thousand years betwixt the Promise, and the performance, why yet at length it was fulfilled; as *Gal. 4. 4.* *When the fulness of time was come, God sent forth his Son made of a woman.* The Scriptures contain many precious promises running upon the people of God, the Lord will perform them all, so his people will but rest on him by faith, and by a lively hope wait their accomplishment. 2. To exhort us, seeing the Son of God did so abase himself, as to take upon him our nature, that we should learn humility of him; we must not be highly conceited of our selves, as to think we have had faith, and good hearts to God, ever since we were born, as divers imagine; but we must labour to see and feel our great misery in the first Adam, being thorowly convinced, that there is not a good thought nor the least dram of saving faith in any man, untill he be Regenerate.

3. To exhort us, that we would meet the Son of God: Is he come in our nature, and will we not give him the meeting? Is he become *bone of our bone, and flesh of our flesh*, and will not we labour to become *bone of his bone, and flesh of his flesh*? As he is one with our nature by *Personal Union*, so to be one with him by *Mystical Union*? To this purpose let us endeavor to acquaint our selves with his Birth, his Life, and Death; with his Natures, his Offices, his Benefits; what he was, what he did, what he suffered for Mankind; so manifesting that we are acquainted with him, united unto him by a holy life and conversation: one special end why he assumed our nature, and came into the world, as we may see

Luke. 1. 75. and Titus 2. 11. and so to the fifteenth verse. Thus farr touching the second Member of the third Principle.

Now we come to the third Member of the third Principle.

MEMBER III.

By his death upon the Cross.

JESUS Christ, the Eternal Son of God, being made man, by his death upon the Cross. Take it in the form of a Doctrine after this manner.

Doct. Jesus Christ, the Eternal Son of God, being made man, was Crucified to death.

The Scripture is abundant in proof this way, as *Mat. 27. 35, 44, 50. Mark. 15. 24, 25, 27, 37. Luke. 23. 33, 46. John. 19. 15, 16, 17, 18, and 30 verses.* This is that which the Apostle Peter doth charge upon the consciences of the Jews, *Acts 2. 22, 23, and 36 verses. Chap. 3. 13, 14, 15 verses.* And so *Chap. 4. 10. Chap. 5. 30.* And so *Stephen, Acts 7. 51, 52.* That we may the better conceive of this weighty point, to wit, Christs Passive obedience, it shal be necessary to answer the questions following.

1. Whether Christ suffered in both his Natures, yea or no?
2. What he suffered, or the Passion it self?
3. When his sufferings began, and when they ended?
4. The Causes of his passion?
5. To what end he suffered?

Quest. 1. Whether Christ suffered in both his Natures, or no?

Ans.

Ans. There is no question but he suffered in the Humane nature, both soul, and body; but the Divine nature is impassible, cannot suffer; and yet in a manner may be said to suffer, not onely because the Person that was both God and man did suffer, but also because the whole time of Christs humiliation, the Majesty and Glory of his Divine nature was somewhat laid down and hidden; and so we understand the Apostle, *Phil. 2. 7. Who made himself of no reputation, speaking of Christ; or as it is in the Original, who emptyed himself;* it being spoken in regard of his Divine nature, the Majesty, and glory of it being much hidden and obscured, all the time he had upon him the forme of a servant.

Quest. 2. What Christ suffered? or the Passion it self?

Ans. The sufferings of Christ, can never be expressed to the full; so deeply did he drink of his Fathers wrath for our sins. This the Evangelical Prophet denotes before-hand, *Isaiah 52. 14. and 53. 3.* Now his sufferings may be divided into the sufferings of his life, and the sufferings of his death, or near his death. 1. Touching the sufferings of his life, which were manifold:

As 1. He no sooner being conceived as man, but suspected to be illegitimate, or unlawfully begotten, *Mat. 1. 19. and 20. verses.* 2. Being born in a Stable, and laid in a Manger, *Luke 2. 7.* 3. The pain of his Circumcision, *Luke 2. 21.* 4. His flight into Egypt, *Mat. 2. 13.* 5. His being tempted of the Divil forty dayes and forty nights together in the Wilderness, a place of great terror, and in that time, the Divil carrying up and down his body

dy at his pleasure ; sometimes to a Pinacle of the Temple, and sometimes to the top of an high Mountain, *Mat. 4. 1.* 6. His Poverty, he having not where to lay his head, *Luke 9. 58.* 7. His going about from place to place, with hunger, thirst and weariness, to Preach and work Miracles. 8. The manifold contumelies and reproaches that were cast upon him by those that did oppose his Doctrine and Miracles ; as that he was a *Deceiver*, was *Mad*, had a *Divel*, &c. Thus we have given you a taste of the first sort of Christs sufferings, to wit, the suffering of his *life*.

Now 2. We come to lay forth briefly the sufferings of his *death*, or near his *death*; and how grievous, and dolorous his sufferings were in, and about his *death*, may appear : 1 By his testifying and complaining how heavy he was, *even unto death*, *Mat. 26. 38.* 2. By the great drops, or clods of water and blood, which fell from his face, *Luke 22. 44.* 3. By his sundry cries to his Father, that if it were possible, the cup of death might pass from him. 4. By those unworthy things he suffered at the hands of sinners, as being betrayed by one of his own Disciples ; then taken as a Thief with swords and staves, bound and carryed away, and brought as a Malefactor before the Magistrate ; before whom, although he was cleared, yet must he be scourged, *stript* of his own apparel, clothed with scornful Kingly Robes, a Crown of thorn put upon his head, and a Reed put into his hand instead of a Scepter, and so was he led away as a sheep to the slaughter, and between two Theeves (as the chief of all sinners) crucified ; his joynts stretched and racked, his hands and feet digged with nails, his side pierced with a Spear, and instead

of drink, he had Vinegar tempered with Gall reach-
ed unto him; the High Priests scoffed, the passengers
wagged their heads, the Souldiers mocked him; nay
one of the Theeves upon the Cross, could with his last
breath blaspheme him: so many reproaches and con-
tempt were done unto him, as no Chronicle can re-
member the like ever done to any Malefactor. 5. He
was as one oppressed, and forsaken of God, which
made him cry out, *My God, my God, why hast thou
forsaken me?* he not only suffering the first death,
but the pangs of the second death. Thus we see a
little, what Christ suffered in his life, and in his
death.

Quest. 3. Is, When the sufferings of Christ began?
and when they ended?

Ans. They began at his Birth, or before, as we
have heard, (he no sooner being conceived, but sus-
pected to be illegitimate) and continued until the
giving up of the ghost; then, and not until then,
were his dolours and torments ended; as himself
witnesseth, *John 19. 30. When Jesus had received the
Vinegar he said, it is finished; and he bowed his head,
and gave up the ghost:* which must be understood of
his dolours and torments, but not of his Humiliation,
which continued so long as he was captivated of
death, even unto his Resurrection.

Quest. 4. What were the causes of his Pas-
sion?

Ans. The principal causes of his Passion, were,
1. Gods Decree, for the manifestation of his Justice
and Mercy, *Acts 2. 23. Him, being delivered by the
determinate Counsel and foreknowledge of God, (speaking
unto the Jews of Christ) ye have taken, and by
wicked*

wicked bands have crucified and slain. 2. The great love of God the Father unto his Elect, *John* 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. And *Romans* 5. 8. God commendeth his love towards us in that while we were yet sinners, Christ died for us: And so *John* 4. 9, 10. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him, here in is love, not that we loved God, but that he loved us, and sent his Son to be a Propitiation for our sins. 3. The great love that was in Christ himself unto the Elect, *Gal.* 2. 20. I live by the faith of the Son of God (saith the Apostle Paul) who loved me, and gave himself for me. And *Eph.* 5. 2. Walk, in love as Christ also hath loved us, and given himself for us. And so verse. 25. Husbands love your wives, even as Christ also loved the Church, and gave himself for it. The instrumental Causes, were Satan, Judas, the High Priests, the Jews in general, Pilate, and the Roman Souldiers: But these Instruments, neither to be commended, nor excused in this business, they having their own wicked and malicious ends.

Quest. 5. Now we come to the fifth question, To what end Christ suffered?

Ans. The principal, and next to Gods glory, was to merit for the Elect remission of sins, and freedom from punishment, *Col.* 1. 14. In whom we have redemption through his blood, even the forgiveness of sins. And *Gal.* 3. 13. Christ hath redeemed us from the Curse of the Law. We must not conceive of Christ

Christ's sufferings as the sufferings of a private man; but as the sufferings of a publike person; he being our Pledge and Surety, as he is called, *Heb. 7. 22.* And whatsoever he suffered, he suffered for us; as *Rom. 4. 25.* *Who was delivered for our offences: that is to say, to death,* And *1 Cor. 15. 3.* *Christ dyed for our sinnes,* And *1 Pet. 2. 24.* very comfortably; *who his own self bare our sins in his own body on the tree.* And hence it is, that he is said to be made sin for us, *2 Cor. 5. 21.* and a Curse for us, *Galatians 3. 13.* Here take we notice of the difference between the sufferings of Christ, and the sufferings of Martyrs.

1. Christ's sufferings were an accursed punishment. The sufferings of Martyrs are onely Chastisements or Tryals. 2. Christ's sufferings were Meritorious, so are not the sufferings of Martyrs; but a duty, and debt. There be other ends of Christ's Passive obedience, as the mortifying of sin in the Elect, *Rom. 6. 6.* *Knowing this, that our old man is Crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sinne.* And the giving of them an example of suffering patiently, *1 Peter 2. 21.* *Christ suffered for us, leaving us an example, that we should follow his steps.* Thus we have the five Questions answered. Now we come to the Uses.

Use 1. To inform us, and that divers wayes. 1. To let us see into the fierceness of Gods Wrath, and wonderful Justice against sinne; when nothing could expiate it but the death of his Son, when nothing could satisfie for it but the blood of the Lord Jesus: what think we then of those that make

make nothing of sinne, do not account it to be of an horrible and accursed nature?

2. See we here the great love of God the Father, that rather then we should perish everlastingly, his Son must undertake for us; he must satisfie for us, become sinne, become a Curse for us, dye the accursed death of the Cross for our sakes, *John* 3. 16. *God so loved the world,* (it cannot be expressed how much) *that he gave his onely begotten Son to dy for us.* In this God commended his love unto us, as the Apostle *Paul*, *Romans* 8. And in this he manifested his love unto us, as the Apostle *John* saith, *1 John* 4. 9, 10. *Herein is love;* indeed a miracle of love, that God the Father should so love his enemies, as to give his onely Son to dye for them. Very moving is that phrase of the Apostle *Paul*, *Rom.* 8. 32. *He that spared not his owne Son; but delivered him up for us all;* as though he had loved us better then his own Son. As the Lord saith of *Abraham*, *Gen.* 22. 12. (when at his command he was ready up to offer his only son *Isaac*. *Now I know that thou fearest God, seeing thou hast not withheld thy Son thy onely son from me.* So may we say of God, that we may know that he loved us, because he hath not withheld his Son, his onely Son from us, but hath given him to that accursed death for our sakes. 3. See we here the great love of Christ himself, unto his Church; that rather then she should perish, he would give himself to death, even the accursed death of the Cross, as *Gal.* 1. 4. *Who gave himself for our sinnes:* which phrase intimates unto us, how willingly he laid down his life for our sake. Now indeed, had not his death been voluntary, it could

could not have been satisfactory. But that he laid down his life willingly for us, is evident by many circumstances about his death; as when Peter counselled him to spare himself, see what he got for his labour, *Matthew 16. 23. Get thee behind me Satan*, saith Christ unto him. And when Judas was ready to betray him, see what our Saviour saith unto him, *John 13. 27. That thou dost, do quickly*. And when Judas was gone out, to get company to apprehend him, he went to the place he had wont to be in, so as Judas might readily find him; nay, he met them in the mid-way, that came to take him, and tells them he was the Party they sought for; and when they fell to the ground upon his saying, *I am he*, he would not escape from them. All these particulars you may observe in the eighteenth Chapter of *John*, Verse first, &c. He could have been rescued by the Angels, (*Matthew 26. 53.*) but would not; and when by his Adversaries he was provoked to have come down from the Cross, (*Matthew 27. 42.*) and could have done so, he would not. All these circumstances let us see, how willingly he laid down his life for our sakes, according to that he saith, *Joh: 10. 18. No man taketh my life from me, but I lay it down of my selfe: I have power to lay it down, and I have power to take it again*. And doth not this much commend the love of Christ to us, he so willingly laying down his life for us? No marvel the Apostle Paul, *Ephesians 3. 19.* calls this love of his a love passing knowledge.

Use 2. For the great comfort and consolation of all true beleivers, and that on several cases.

1. Doth

1. Doth their present infirmities, or their ancient grievous sins stare them in the face? Doth at any time the weight and burden of sin, with the wrath of God due for the same, oppresse them? let them weigh and perpend the price of their redemption, the great ranfome was given for them; to wit, the precious blood of the Son of God; as 1 Pet. 1. 18, 19. *Ye were not redeemed with corruptible things, as Silver, and Gold; but with the precious blood of Christ: A ransom invaluable, and of infinite merit. It being more (the Passion of Christ for a short time) then if all men and Angels had suffered for ever.*

Secondly, Hath God the Father out of his infinite love, given his Son to die for thee? then do not thou doubt the supply of all necessities inward, and outward; he that hath given the greater, will also give the lesser; Christ is more worth then ten thousand worlds, and Christ is the sweet and Pleasant fountain of all other good things; It is for him and through him, that we have any thing, that is good; see what the Apostle saith, Rom. 8. 32. *He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?* The Lord that hath given thee Christ, and him to die for thee, will give thee an increase of grace, will give thee to prefevere in grace; nay in the end, will give thee eternal life, Rom. 5. 10. And in regard of outward things, it is comfortable to hear what the Lord saith, Psal. 34. 10. *The young Lyons do lack and suffer hunger but they that seek the Lord, shall not want any good thing.* And Heb. 13. 5. *I will never leave thee, nor forsake thee; For let God be true and every*

every man a liar. But this is an argument of arguments, which the Apostle useth to perswade true believers, touching their outward supply; I mean, Rom. 8. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

Use 3 To exhort, and that divers waies. First, but so, that the Son of God did humble himself so farre as to take upon him, the forme of a Servant? nay, even to die the accursed death of the Cross, and for our sins and iniquities? O then, let us be exhorted to grieve and mourn for our sin the proper, and procuring cause of his suffering. How can we but lament that which procured Christs death? Be troubled and vexed for that which caused the Son of God so much trouble and vexation? There is nothing doth so demonstrate the horrible nature of sin, as the death of Christ for sin; and there is nothing should move us more to grieve for sin, then considering that our sins have pierced the Son of God, and killed the Lord of life. If this consideration will not move us, nothing will. See Zachar. 12. 10. *I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace, and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him as one that is in bitterness for his first born.*

2. To exhort every one of us to hate, and shun sin for the time to come. Oh, How can we love that, how can we favour that, which nailed the Son of God to the crosse? Will not we labour to die to that, for which the Son of God dyed? O let us

I

down

down with this body of sin; as the Apostle hath in 1 Cor. 9. 27. *I keep under my body, and bring it under subjection.* He beat down his corruption as it were with clubs; for so the word he here useth in the Originall, signifies, as the Apostle Peter exhorts, 1 Pet. 4. ver. 1, 2. *Forasmuch as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.* And is not this one special end why the Son of God gave himself to death for us; to wit, that we might become a holy people? Gal. 1. 4. Surely, to go on in sin, is horrible ingratitude to God, and Christ; nay, the truth of it is, we should be so affected to God who gave Christ, and to Christ who gave himself to that accursed death of the Crosse for our sins, as we should rather our selves admit of death, even the most bitter and torturing death, then admit of the least sin wittingly and willingly.

Thirdly, Did God the Father so love us, as to give us his Son, nay the Son so love us, as to give himself to death for our sakes? why then upon a just occasion and call, let us not think much to let our dearest blood goe for Gods sake, for Christs sake, Shall Christ the Sonne of God willingly die for us, and shall we not willingly lay down our lives for him and for his Truth upon a call, that so we may glorifie him? John 21. 19. And for his people upon a call, that so we may manifest that his example swayes us, as 1 John 3. 16. *Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.*

Thus

Thus far touching Christs *Passive* obedience;
and the third Member of the third Princi-

MEMBER IV.

And by his righteousness.

W Herein we have implied Christs *Active* obedience, as in the former Member his *Passive*: and this we deliver in the form of a doctrine, thus...

Doct. *Jesus Christ the eternal Son of God, although he was crucified to death as he was man, yet was he a just and righteous man.* In the prosecution of this Point, we are only to make good the latter part of the Doctrine, to wit; that Christ even as he was man, was just and Righteous: To this purpose see 2 Cor. 5. 21. *God hath made him to be sin for us (that is to say, a sin by imputation) who knew no sin; that is to say, who was without sin.* And Heb. 4. 15. *We have not a high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like we are, yet without sin.* And hence it is that the apostle Peter calls him, *A Lamb without blemish and without spot*, 1 Pet. 1. 19. And that the Apostle Paul speaks of him, Rom. 10. 4. *He is the end of the Law; that is to say, the perfection of the Law; whatsoever the Law could exact, he not only suffered but likewise was, and did.*

Now we are to know that Christ as he was man,

was righteous two wayes : 1. In his Birth and Conception. 2. In his life and conversation.

1. In his Birth and Conception : Luke 1. 35. And the Angel answered and said unto her, (to wit, to Mary the mother of Christ) *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee, shall be called the Son of God.* So Matth. 1. 20. *Joseph thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost.* And although Mary was a sinner, yet the Holy Ghost knew wel enough how to cleanse and purge from sin that part of her substance of which Christs humane nature was made ; and for the guilt of Adams fall, it did not belong unto him, he not coming from Adam by natural generation, but by a miraculous Conception. Nay further, in his Conception and Birth, his humane nature was not only free from sin, but withal enriched and filled with Grace and holiness, and that in greater measure then all men and Angels ; as *John 1. 14.* The Evangelist speaking of him, and according to his humane nature, saith, *he was full of Grace :* and in *chap. 3. ver. 34.* *God giveth not the Spirit by measure unto him ;* that is to say, he gave it unto him in an abundant measure : and yet the Holiness of Christ as man, is not infinite, but finite ; there being this difference betwixt his Righteousness as he is God, and his righteousness as he is man. His righteousness as he is God being infinite and uncreated. his Righteousness as he is man, being finite and created. Thus we see, even as Christ was man he was righteous in his Birth and Conception.

2. As he was man, he was righteous likewise in his *Life and Conversation*: his whole course of life being conformable to the absolute Righteousness of the Law: as 1 Pet. 2. 22. *Who did no sin, (speaking of Christ) neither was guile found in his mouth.* And John 8. 29. *He that hath sent me is with me; the Father hath not left me alone, for I do alwayes those things which please him.*

The Point being thus maintained, we come to answer two Questions: 1. To what end was Christs Active obedience; the Righteousness of his Humane Nature, and the Righteousness of his Life? 2. If perfect Righteousness and eternal life be merited by Christs Active obedience, how comes it to pass that the Scriptures speak so little of this kind of obedience, and so much of his Passive?

Quest. 1. To what end was Christs Active obedience, the Righteousness of his humane nature, and the Righteousness of his life?

Ans. The principal end (next to Gods glory) was to merit for the Elect perfect Righteousness, and eternal Salvation: As we must not conceive of Christs sufferings as the sufferings of a private man, but as the sufferings of a publick person, he being our Surety and pledge: so we must conceive of the Righteousness of his humane nature and life, his Active obedience; it was not for himselfe, but for us; as *Isai.* 53. 6. *Unto us a child is born;* and *Rom.* 8. 2, 3, 4. which place is to be understood of the perfect righteousness of Christs humane nature, imputed to all true Believers, he so meriting a cover for their corrupt nature; and touching the righteousness of his life, that he thereby further merited for the

True Believer righteousness and eternal life : do but see, Rom. 5. 6. As by one mans disobedience (to wit Adams) many were made sinners ; so by the obedience of one (to wit Christ) shall many be made righteous : and so in ver. 17. of the same Chapter, If by one mans offence, death reigned by one (to wit, Adam) much more they which receive abundance of grace, and of the gift of righteousness, (that is to say, they who out of Gods abundante favour, are Justified by the righteousness aforesaid) shall reign in life ; that is, shall be saved : And Rom. 10. 4. Christ is the end of the Law for righteousness to every one that believeth : and eternal life is a consequent of this perfect righteousness the Apostle here speaketh of. We shew the Lord a double debt ; 1. The debt of punishment for the breach of his Law. 2. The debt of obedience ; to wit, the perfect fulfilling of the Law. Now Christs Passive obedience doth discharge the former debt, his Active obedience the latter : by his Passive obedience he hath merited for us remission of sins, and freedome from punishment ; and by his Active obedience he hath merited for us perfect Righteousnesse, and eternal life.

There be other ends of Christs active obedience ; as the meriting for the Elect sanctifying Grace. As Joh. 17. 19. For their sakes (saith Christ) I sanctify myself, that they also might be sanctified. And then thus he might be an example of Holinesse, as Matth. 11. 29. Learn of me, for I am meek and lowly in heart.

Quest. 2. The second Question is, If perfect righteousness and eternal life be merited for the Elect by Christs Active obedience, how comes it to pass that the Scriptures speak so little of this kind of obedience, and so much of his Passive ?

Ans. 1.

Ans. Because his Passive obedience was most sensible, and exposed to the eyes of all. 2. Because the Ceremonial Types had especially their accomplishment in it. 3. Because this was the chief & principal part of his obedience. 4. The Passive implies the Active. Now we come to the Uses of the Po-

Use 1. To abase, and greatly to humble us, our natures and lives being so stained and defiled, as nothing could be a cover unto them but the righteousness of the Son of God; the righteousness of all men and Angels, being insufficient this way, to wit, to hide the filthiness of our natures and lives from the eyes of Gods Justice. Oh the cause we have to lament the impurity of our natures and lives, when nothing could be a Remedy for us, but the Son of God must assume our nature, and here in the world work righteousness for us! This consideration should not a little humble us, but likewise work in us a great dislike and loathing of sin, and of our selves for sin.

Use 2. To inform us touching the goodness of God unto us. We in Adams loynes having undone ourselves and lost all righteousness, that the Lord should provide us a Saviour, not only to merit for us remission of sins and freedom from punishment by his Passive obedience, but likewise perfect righteousness and eternal salvation by his Active; so as let the Justice of God be objected any way to the true Believer, he hath sufficient answer in his Pledge and Surety the Lord Jesus; and hence it is that the Apostle saith, *Rom. 10. 4. Christ is the end of the Law for righteousness to every one that believeth*: If the Law and Justice of God require punishment for sin and disobedience, the Believer hath the death and

passion of Christ to interpose; if the Law and Justice of God require perfect righteousness to be justified in Gods sight, and to enter heaven, the true Believer may have present recourse to the holy nature and life of Christ, as his cover and righteousness; for whatsoever the true Believer should be, should do, should suffer, Christ was, did, and suffered. And may not this greatly comfort the true Believer, that the Lord hath provided such a Saviour? and further, that his righteousness, whereby he is justified in Gods sight, and must enter heaven, is not in his own keeping, as his first righteousness in Adam was, which was quickly lost; but in the keeping of the Lord Jesus, and so cannot be lost? The Believer may lose this and that outward thing, which for the present he enjoyed, or may lose his inward peace and comfort for a time, but this righteousness of his is in a sure hand, and cannot be lost. And thus the true Believer is in better case then Adam in his innocency: he might, and did lose his Righteousness, but the Believer cannot lose his, it being not in his own keeping but in the keeping of the Lord Jesus.

Use. 3. To exhort, and that divers wayes.

1. That in the case of Justification we would altogether deny ourselves, go out of our selves. Alas, look we upon our natures, and upon our lives, and how impure are both? and therefore David (*Psalm 143. 2.*) humbly prays, *Enter not into judgment with thy servant, for in thy sight shall no man living be justified.* If we be justified at all, it must be by the righteousness of another, by a righteousness without us, the righteousness of Christ

Christ impured unto us, as the Apostle tells us, 2. Corinth. 5. 21. *He hath made him to be sin for us who knew no sin, that we might be made the Righteousness of God in him.*

Secondly, To exhort every man and woman that they would labour for a distinct knowledg of CHRIST, seeing the Righteousness whereby we must be justified is onely in him; as to know what hee suffered for us, so likewise to know what hee was and did for us.

Thirdly, To exhort every one of us, that upon a sight and sense of our own defilement and impurity, we would hunger and thirst after the Sanctitie of Christs humane nature and life, I mean the merit of his active obedience, as our cover and righteousness in the sight of God: These are they our Saviour pronounceth blessed, *Mat. 5. 6. Blessed are they which do hunger and thirst after righteousness.* And take notice of the Apostle his earnest desire *Phil. 3. 9. And found in him (speaking of Christ) not having mine own righteousness which is of the Law; but that which is through the faith of Christ; the righteousness which is of God by faith:* Let our faith be frequently employed, as in putting our sin upon him, so likewise in putting his righteousness upon our selves.

4. To exhort every man and woman that profess themselves to be justified by the righteousness of Christ, that they would manifest as much by a holy life, Justification and Sanctification being alwaies inseparable. *1 Cor. 6. 11. Rom. 8. 1. 9. Gal. 5. 24.*

M E M B: V.

Hath perfectly.

ANd this also take in the forme of a Do-
ctrine.

Doct. *The Lord Jesus is a perfect Saviour, See Heb. 7. 25. He is able, (speaking of Christ) to save them to the uttermost that come unto God by him. But this Member and Doctrine we shall not much insist upon; and yet to demonstrate it in a word or two. First, He saves not only some of the Elect, but all the Elect: Secondly, He saves not only their bodies, but likewise their souls: Thirdly, He not only saves them from some of their sins, but from all their sins, be they never so many, or so hainous. Fourthly, He saves them, not only from some of the evil consequents of sin, but from all the evil consequents of sin; as the wrath of God, the curse of the Law, the venome of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, and the torments of hell. Fifthly, He not only saves the Elect privately, but positively; he hath not only merited for them remission of sins, and freedom from punishment, but likewise perfect righteousness, and eternal life, as lately we have heard.*

The Ground or reason is this.

Reas. Not only his holiness and puritie, as he was man; but likewise the excellency of his person, he being God as wel as man. We come to the U-
ser.

Use 1. To

Use 1. To confute the Doctrine of the Papists, which to Christs perfect satisfaction add humane satisfactions: as, we must satisfie Gods justice by our temporal punishment; and we must partly merit salvation our selves, or the merits of other men must be made over unto us that we may be saved; but we are to know a fifth wheel helpeth nothing, nay troubleth not a little; and so it fareth with all additions of righteousness joyned with Christs in matter of Justification. That which is absolutely perfect is marred by adding any thing unto it.

Use 2. For comfort and consolation to every wounded and penitent soul: Suppose thy sins have been many and grievous; the Lord Jesus is a perfect Saviour, his blood is a sufficient medicine for the curing of thy wounded conscience; his righteousness is a perfect cover to hide thee from Gods wrath and therefore although thou seest nothing in thy self but to damn thee, why yet see sufficient in the Lord Jesus to save thee: rest thy soul upon this perfect Saviour, and his merits; nay labour with the Virgin Mary to rejoyce in him. *Luke 1. 47. My spirit hath rejoyced in God my Saviour.*

And thus much touching the fifth member of the third Principle.

MEMBER VI.

Alone by himself.

WHich we commend unto you in the Doctrine following.

Doct. *The Lord Jesus is the alone Saviour.* So the Propbet *Isaiab* foretels in his person, *Isay.* 63. 3. *I have troden the wine-press alone ; and Heb.* 1. 3. *Who being the brightness of his glory, and the express Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majestic on high : Most express is that in Acts* 4. 12. *Neither is there salvation in any other. for there is no other name under heaven given among men, wherby we must be saved : And hence it is, that old Simeon calls Christ Salvation itself, Luke* 2. 30. *Mine eyes have seen thy Salvation.*

Reas. 1. *There is none so able, he being not only Man, but God,*

Reas. 2. *There is none so fit, he being not only God, but Man. Yet when we affirme the Lord Jesus Christ to be the alone Saviour, we do not exclude the Father, and the Holy Ghost, but the creature, any other creature.*

Use 1. *To inform us touching the folly and madness of the Papists, who trust to other Saviours. All the Angels in heaven, and all whom at any time their Popes have canonized for Saints, (which are many thousands) are made Saviours by them, but especially the Virgin Mary, whom they call the Queen of heaven, and the mother of mercie ; these by their intercession must merit for them : Thus they joyne*
other

other saviours to this alone Saviour, and so make him but half a Saviour. *Jer. 2. 12, 13.*

Use 2. Is the Lord Jesus the alone Saviour? this calls upon us that we would labour more and more to be acquainted with him, his natures, his offices, his merits, his benefits; and upon a sight and sense of our own great misery to trust unto him, and rely on him only for Justification and Salvation: Thus in rejecting all but Christ this way, we shall honour Christ: and further, this is the only way of our own happiness. And so much touching the sixth Member of the third Principle. Now we come to the seventh and last Member thereof.

MEMBER VII:

Accomplished all things needful for the salvation of Mankind.

AND this take likewise in the form of a Doctrine, and let the whole Principle be it.

Doctr. Jesus Christ, the eternal Son of God, being made man, by his death upon the Cross, and by his righteousness (that is to say, by his obedience passive and active) hath perfectly alone by himself accomplished all things needful for the salvation of mankind.

This Principle (as you know) consists of seven Members, six of which we have already handled particularly, and so the last only remains to be spoken of.

Now

Now for the opening of it, take onely two questions.

1. Whether mankind hath no benefit by Christs Exaltation; because the Catechisme ascribes all to his Humiliation, his obedience passive and active?
2. How we must in this passage understand mankind?

Quest. 1. The first question is, Whether mankind hath no benefit by Christs Exaltation, because the Catechisme ascribes all to his humiliation, his obedience, passive and active?

Ans. Although Christs exaltation be no part of his satisfaction; he by his obedience passive and active, having fully satisfied his Fathers justice in the behalf of mankind; why yet mankind hath great benefit by his exaltation, and the several degrees of it; as his resurrection, ascension, and his sitting at his fathers right hand; his exaltation being an essential part of his mediation.

Quest. 2. How we must in this passage understand mankind?

Ans. Although Christs satisfaction be onely effectual to the Elect, according to these places of Scripture, *Matth. 1. 21. Thou shalt call his name Jesus; for he shall save his people from their sins;* and *John 10. 15. I lay down my life for the sheep:* And so *Ephes. 5. 23. He being called the Saviour of the body, his body, to wit, the Elect;* why yet it cannot be denied but that his satisfaction was sufficient for all mankind; for the Whole posterity of Adam; according to these places following, *John 1. 29. Behold the Lamb of God, which taketh away the sin of the world;* and *John 6. 51. I am the living bread which*

same

came down from heaven, if any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world: And so 1 John 4. 14. We have seen and doe testifie, that the Father sent the Son to be the Saviour of the world; and 1 Tim. 2. 6. Who gave himself a ran- some for all: hence it is, that Christ is to be offered to all, unto whom the Gospel comes, As Mark 16. 15. And he said unto them, (to wit, Christ unto his Apostles) go ye into all the world, and preach the Gospel to every creature; that is, make a tender of Christ to every creature, every reasonable creature, nor only Jewes, but Gentiles; and hence it is, that the Gospel commands every man and woman to re- pent and beleve in Christ; as Mark 1. 15. Repent ye, and beleve the Gospel; that is, (as though our Saviour should say) beleve that you shall be saved by my merits: and hence is also the universal pro- mise of salvation made to every one that shall be- lieve in Christ, as John 3. 16. God so loved the world, that he gave his only begotten Sonne, that whosoever beleveth on him should not perish, but have everlasting life. And the truth of it is, there is no defect in the remedie, but in regard of the merit of Christ every man and woman becomes saveable; and yet we must not think that every particular man and wo- man shall be saved; for this is directly contrary to many places of Scripture: As do but see Matth. 25. 46. our Saviour having laid forth what should be the manner of his proceeding at the last day, These (saith he) shall go away into everlasting punishment; but Matth. 7. 13. 14. Enter ye in at the strait gate, (saith Christ) for wide is the gate, and broad

broad is the way that leadeth to destruction, and many there be which goe in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Nay, not every one that liveth in the visible Church shall be saved, *Matth.* 20. 16. Many be called, (to wit, outwardly by the word) but few chosen, that is to say, called effectually, and so their election manifested; but *Matth.* 7. 22, 23. Many will say to me in that day, (to wit, the day of judgment) Lord, Lord, have we we prophesied in thy name, and in thy name have cast out devils and in thy name have done many wonderful works? And then I will professe unto them, I never knew you, depart from me ye that work iniquity. And the truth of it is, there is a world of people unto whom Christ never intended to apply his merits effectually, as we may observe by that passage in his prayer, *Job.* 17. 9. I pray for them, I pray not for the world (to wit, the world of the reprobate) and *Luke* 2. 34. And Simeon blessed them, and said unto Mary his Mother, Behold this child is set for the fall and rising again of many in Israel; observe the phrase, Is set, that is to say, appointed of God by an unchangeable decree as to be the rising of some, so to be the fall of others; and so *1 Pet.* 2. 8. And a stone of stumbling (speaking of Christ) and a rock of offence, though not a cause, yet an occasion of their utter ruin, and Perdition. And as we must not think that every particular man and woman shall be saved; so likewise we must not think, that every particular man and woman may be saved if they will: And amongst other reasons this is one; justifying faith is not in mans power (it being

Justifying faith is not in mans power, see *John* 6. 44. No man can come to me; (saith our Saviour) except the Father which hath sent me draw him. No man can come to me, that is, no man can believe in me, except it be given him of my Father. And further, because we say that Christs satisfaction was sufficient for all mankind, yet only effectual to the Elect, we must not think any part of it to be superfluous, because the merit of Christs satisfaction, is not to be applied by parts; but the whole merit is to be applied to each particular person that shall be saved. We proceed to the Uses.

Use. 1. For *Trial and Examination*, whether we be of that number that can assure our selves upon good grounds, that Christ is our Saviour, seeing his merits are only effectual unto some, to wit, the Elect. Signes this way,

First, Have we been schooled by the Law? *Gal.* 3. 24. Hath the Law brought us to a sight and sense of our natural misery? Til then we cannot hunger and thirst after Christ. til then we are like to the *Laodiceans*, who thought themselves rich and wanted nothing, when indeed they were poor, and miserable, and wretched, and blind, and naked. *Revel.* 3. 17,

The second signe is a dear love to God, *John* 4. 9. We love him, because he first loved us; that is, because in Christ we first apprehend his love unto us; when a man apprehends Gods love unto him in the Lord Jesus, how he gave the Lord Jesus unto him to free him from misery, and to make him eternally happy, then he cannot but love the Lord again. A man may receive all outward gifts from God, and never love him; but a man cannot receive this

gift from God, to wit, be assured that God hath given him Christ, and pardon of sinnes, and eternal life in and through him, but he must needs dearly love the Lord, and study how to honour him, and shew himself thankful unto him.

The third signe the Apostle Paul laies us down Gal. 5. 24. *They that are Christs, have crucified the flesh with the affections and lusts: Sinne doth not reign as King in those that are united to Christ, that they should obey it in the lusts thereof; no, their very sinful passions, affections, and desires, are a great trouble, and grief unto them, as we may observe in the Apostle Pauls complaint, Romans 7. 24. O wretched man that I am? Who shall deliver me from the body of this death?*

The fourth Signe: 2 Corinth. 5. 17. *If any man be in Christ, he is a new creature: Such as are united to Christ, have a change wrought in them by the Spirit of God, a change in their minds, affections, and conversations; and hence are described Heb. 5. 9. to be such as obey God.*

The fifth Signe; A special love to Christs members: as they are his members 1 John 5. 1. *Every one that loveth him that begate, loveth him also that is begotten of him and the 3. chapter, the 14. verse: We know that we have passed from death to life, because we love the brethren.*

6. The last sign we now commend unto you; A hearty rejoycing to see the word of God prosper and prevaile Acts 11. 18: *When they heard these things (to wit, the believing Jewes) they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life And Acts*

Acts 15. 3. And being brought on their way, (to wit, Paul and Barnabas) they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren. As the people of God are to pray that the word of God may have free course and be glorified, 2 Thess. 3. 1. that is, may prevaile and prosper in that that God sent it for; so they cannot but rejoyce when they see the fruit of their prayers this way.

*Use 2. To awaken the presumptuous sinner, dreaming of an absolute universal Redemption, Ask such, how they can go on in their sins and have any peace? They answer, They hope well, because Christ died for all. But did Christ intend that his death should be effectual to all? There is no question but Christs obedience Passive and Active, was of infinite merit; but can any apply this merit but the penitent? And do not those that truly apply it, labor more and more to forsake their sins, even those which they have formerly taken great delight in? Do we think that Christ came into the world to be a Baud to our sins? nay certainly, he came into the world as to satisfie for sins, so to slay sin. As there is a world of the Elect, so there is a world of the Reprobate, and of whether company are they that go on in their sins? and the truth of it is, the peace such have is a false peace, as *Isai. 48. 22. There is no peace, saith the Lord, unto the wicked*; no true peace: and notwithstanding the peace they have now, the time will come when their consciences shall roar and fly in their faces and when they shall find that their fruitlesse faith was but presumption, and that true of the world which the Apostle*

saith of Israel, Romans 9. 27. *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved, and but a remnant.*

Use 3. For the support and comfort of all truly penitent; such as see the great number and hainousnesse of their sins, and the infinite wrath of God ready to seize upon them for the same: let such contemplate the sufficiency of the satisfaction and remedy, how the Lord Jesus hath accomplished all things needful for their salvation. Do but see *John 3. 16.* *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life:* See, thou art not excepted, excluded, if thou dost believe, suppose thy sins be never so many, so grievous, (*Isai. 45. 23. Rom. 3. 21. 23*) Nay, see Christs loving invitation to such as thou art, *Matt. 11. 28.* *Come unto me all ye that labour and are heavy laden, and I will give you rest.* And *Luke 4. 18.* *The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised.* Nay, is it not the Lords command in plain termes, that thou believe in his Son? *John 3. 23.* *This is his commandment, that we should believe in the name of his Son Jesus Christ.* Take heed thou dost not, to all thy former sins, add disobedience to this command; for surely rebellion in this kind will exceed all thy other sins, as *1 John 5. 10. 11.* *He that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son; and this is the record, that*

that God hath given to us eternal life, and this life is in his Son. And John 16. 7, 8, 9. If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin: Of sin, because they believe not on me. And further, John 3. 36. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him. See Rom. 5. 7, 8. Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die: But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. And Rom. 8. 32. He spared not his own Son, but delivered him up for us all; or gave him for us all: And will not we accept of this gift? no more required of thee then to accept of this gift, and wilt thou not? Behold, now is the accepted time, now is the day of salvation, 2 Cor. 6. 2.

And so far now by occasion, of the third Principle.



PRINCIPLE IV.

Quest. But how maist thou be made partaker of Christ and his benefits?

Answ. *A man of a contrite and humble spirit, by faith alone, apprehending and applying Christ with all his meritts unto himself, is justified before God, and sanctified.*

MEMBER I.

A man of a contrite and humble spirit.

NOW we come to the fourth Principle, which requireth of us, how a man or a woman may be made partaker of Christ and his Benefits? In the first place (saith the Catechism) they must have contrite and humble spirits; *A man of a contrite and humble spirit.* We commend the Point unto you in the form of a Doctrine, thus,

Doct. *That a man may be partaker of Christ and his Benefits, he must have a contrite and humble spirit. See Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters (to wit, to Christ,) and he that hath*

no money : that is, sees nothing in himselfe to trust unto, and so consequently is of an humble and contrite spirit : And *Jerem. 50. 4.* In those dayes, and in that time, (saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping they shall go, and seek the Lord their God : observe I pray you, going and weeping shall seek the Lord their God ; as though that were the way and the onely way to find God in Christ : to partake of Christ and his benefits : And doth not our Saviour tell us this, *Matth. 9. 13.* I am not come to call the righteous (that is, such as think themselves righteous) but sinners to repentance, to wit, contrite and humble sinners, to call them to a new life to partake of me and my benefits. And *Mat. 11. 28.* Come unto me (saith he) all ye that labour and are heavy laden, and I will give you rest. And hence it is that the Lord is described, *2 Corin. 7. 6.* to be the Comforter of such as are cast down. And this Doctrine the Apostle *James* informes us of, *Jam. 4. 6.* God resisteth the proud, but giveth grace to the humble ; that is, assures such of his favour ; and therefore *ver. 10.* of the same Chapter, Humble yourselves (saith he) in the sight of the Lord, and he shall lift you up : And do but see that place for all, *Luke 4. 18.* The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken hearted, and to set at liberty them that are bruised. Now we come to the Reasons,

Reas. 1. Such and only such have an appetite to Christ, hunger and thirst after him and his benefits. Till we be sick of sin we

can find no need of this Physician, neither care much for him, according to that *Mat. 9. 12. They that are whole need not a Physician, but they that are sick.* When the fiery Serpent (*Numb. 21. 9.*) had bitten and stung an *Israelite*, then he would run and make use of the Brazen Serpent, but never till then.

Reas. 2. Such and only such do prize Christ at his full value, are willing to part with any thing to purchase him: See what the Apostle *Paul* saith, *Philip. 3. 8, 9. He esteemed all things but dung in comparison of Christ and his Benefits; but to make way for this, observe the deep sense and feeling he had of his owne unworthiness, 1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom (saith he) I am chief.*

Reas. 3. Such, and only such are made fit to receive Christ by faith, and to make him their own: *Mark. 1. 15. Repent and believe the Gospel: the unhumiliated and unbroken-hearted sinner is altogether unfit to receive Christ and his benefits,*

Reas. 4. Such, and only such truly rejoyce and take comfort in Christ, account him their chief Treasure and happiness. *Gal. 6. 14. God forbid, that I should glory in any thing, save in the Cross of our Lord Jesus Christ; that is, save in the Passion and Sufferings of our Lord Jesus.* But who was this that did thus rejoyce in Christ and his Sufferings? Surely it was one that had such a low opinion of himself, as that *Ephes. 3. 8. he styles himself less then the least of all Saints.*

But that you may further see into this weighty Doctrine, we intend to answer the Questions

ships following, 1. What that contrition and humiliation is, which truly and sufficiently prepares a man or a woman to be made partakers of Christ and his benefits? 2. Whether every man and woman, that hath this contrite and humble spirit, shall certainly be made partakers of Christ and his benefits.

3. Whether this contrition and humiliation be wrought in the like measure, in all that are made partakers of Christ and his benefits.

Quest. 1. What the contrition and humiliation is, which truly, and sufficiently prepares a man or a woman to be made partakers of Christ, and his benefits?

Ans. This contrition and humiliation, contains the particulars following.

1. A true and distinct sight of sin, and not only as punishment doth attend it, but as it is vile and loathsome in its own nature; as *Ezek. 36. 31.* *Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations.*

2. Unsained and sound sorrow: and as for the consequents so for the cause; as for punishment, so for sin; *Acts 2. 37.* *Now when they heard this, they were pricked in their hearts; to wit, that they were guilty of the death of the Lord of Life.*

3. A being weary of sin, finding it a load, and burden upon the conscience, *Matth. 11. 28.* *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Our Saviour means here, all that have contrite and humble spirits.

4 Humble

4. Humble and hearty confession of sin, as *Luke 15. 21. Father (saith the Prodigal) I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son*, *Lu. 23. 40, 41.*

5. Earnest suit to the God of heaven for mercy, as the Publican, *Luke 18. 13. God be merciful to me sinner.* And *Saul*, (after wards called *Paul*) *Acts 9. 11. Behold, he prayeth: surely the three dayes he was without sight, he sent up many a loud cry to heaven for mercy.*

6 The sixth particular. This Contrition and Humiliation contains a distaste, and dislike of sin; as *Isaiah 30. 22. Ye shall defile also the covering of the graven images of silver, and the ornament of thy molten Images of gold; thou shalt cast them away as a menstruous cloth (to wit, in the day of thy repentance) thou shalt say unto it, get thee hence.* And *Luke 19. 8 Zachaeus stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four fold.* This we see now what Contrition and Humiliation is, which truly and sufficiently prepares a man, or a woman to be made partaker of Christs and his benefits.

But yet we must not think this preparatory work in the particulars aforesaid, to be the same that is in the soul after Christ is received, and partaker of; for that flows from the Principle of grace, and so works more freely, and absolutely: But in this the soul is onely a Patient, this is a saving work but not a sanctifying work; but yet alwayes sanctification followes upon the same.

Now we come to the second question.

Quest. 2. Whether every man and woman that hath

hath this Contrite and Humble spirit, shall certainly be made partakers of Christ and his benefits?

Ans. Yes, because this is the lost soul which Christ came to seek, and to save; for of this soul, we must understand our Saviour, when he saith, *Luke 19. 20.* The son of man is come to seek, and to save that which was lost. And this is the bruised reed; which in no case he will break; *Matth. 12. 20.* And do but see, *Psal. 51. 17.* A broken and a contrite heart, O God thou wilt not despise: not the broken and contrite heart aforesaid. And *Isaiah 57. 15.* Thus saith the high and lofty One, that inhabiteth eternity, whose name is HOLY: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. And so *Matth. 5. 3. 4.* Our Saviour saith, Blessed are the poor in spirit; for theirs is the Kingdom of heaven. And Blessed are they that mourn, for they shall be comforted: It is the contrite and humble ones, which our Saviour here intends. Thus we see distinctly and plainly, that every man and woman, that hath the contrite and humble spirit aforesaid, shall certainly be made partakers of Christ, and his benefits?

Quest. 3. Whether this contrition and humiliation be wrought in the like measure, in all that are made partakers of Christ and his benefits?

Ans. No; and for the Causes and Reasons following:

1. Some have committed more gross and heinous sins than others, and therefore have cause, and need to be more terrified and humbled than others.

2 The

2. The Lord intends to bestow a greater measure of grace upon some then upon others; to do greater works by them, then by others; and therefore prepares them accordingly by contrition and humiliation.

3. Some have been Religiously educated from their Child-hood, whereby as they were kept from gross sins, so corruption was subdued in them gently, and secretly, by little and little, without any great measure of contrition and humiliation; grace and comfort being instilled into them almost insensibly.

4. Some by natural constitution, and temper of body, are more fearful and sensible of anguish then others.

5. Some after the Wound, have the medicine sooner revealed and applyed to them then others.

Now we proceed to the Uses.

Use 1. To acquaint us, that there is but a few, comparatively; that partake of Christ, and his benefits; and this will be evident, if so be we weigh the particulars, which the contrition and humiliation aforesaid contains.

As first, a true and distinct sight of sin: many see their sins in a general, slight, and confused way; but where is the man that sees sin to be the greatest evil, even separating from the greatest good; to wit, God himself? *Isaiah* 59. 2. nay, that so far as he gives way unto it, so far he joynes with the Divil, and fights against God; that sees into the vile and loathsome nature of sin? And where is the man that sees himself to be guilty of *Adams* fall, himself to be stained, and polluted universally with natural corruption, himself

himself to be guilty of such, and such actual sins, sins of Omission, and sins of Commission, that turns his sins upside down, considers them in the circumstances of them, *Psal.* 119. 59.

2. The second particular the contrition and humiliation aforesaid contains, is, unfained and sound sorrow for sin, *Psal.* 94. 16, 17. Alas, the most, sin is their meat, and their drink, their very delight; they storm and grieve, because they cannot sin as they would; are sorry, and angry they have such a Minister as will reprove them for their sins, that they may not go on in sin without any controul; or if they have any sorrow in them at any time, it is onely because of the punishment that attends sin. Many that mourn for this and that outward cross and calamity present, and imminent; but do not at all mourn for sin, the cause of it; but a few whose hearts are rightly pricked for their sins. *Acts* 2. 37.

And so for the other particulars: Where is the man that finds sin a load and burden upon his conscience? that doth humbly, and heartily confess his sins? that importunately cries to heaven for mercy? and that truly dislikes sin, even to a sinful thought? The particulars aforesaid being perpended, it will appear, that there is but a few that have contrite, and humble spirits, and so consequently but a few that partake of Christ, and his benefits.

Use 2. For the comfort and consolation of all such as have contrite and humble spirits: they, all they shall partake of Christ and his benefits: such, all such are they whom Christ came to seek, and to save, *Psal.* 51. 17. *The sacrifices of God are a broken spirit, a broken and a contrite heart, O God thou wilt*

wilt not despise. Isa. 53. 15. And *Matth. 11. 28.* Come unto me (saith Christ) all ye that labour, and I will give you rest. The Lord doth not deal with the burdened conscience, as Satan and his Instruments: Satan, (*Revel. 12. 4.*) when the woman was ready to be delivered of her Child, was ready to devour her Child; and so are his Instruments: Now we hope (say they) you have followed Preachers, gone to Sermons long enough; no, no, *Psal. 147. 3.* He healeth the broken in heart, and bindeth up their wounds; to wit, the Lord, *Isaiah 61. 1.* And to this purpose it is a wonderous thing to observe, how the Lord sustains and bears up the wounded soul, by a secret hope of mercy; as we may see in the King of Niniveh, *Jonah 3. 9.* Who can tell if God will turn, and repent, and turn away from his fierce anger, that we perish not? But for this hope, the bruised heart would break; and but for this hope, the means of recovery and raising up, would not be endeavored. This hope keeps from despair, and prevokes to the use of holy means. It is true, saith the wounded soul, I am in a miserable case; but if there be any hope, I will cry to heaven for mercy; I will depend upon the Ministry of the word constantly; I will creep into the company of those that make profession of Religion, in a special manner; who can tell but that the Lord may shew mercy to my poor soul!

May some man say, this is very comfortable, that every contrite and humble spirit shall certainly partake of Christ, and his benefits: but how may I know that my heart is truly contrite and humble?

Signes 1. If thou judgest sin to be the greatest evil, and the favour of God to be the greatest good.

2. If thou hadst rather hear of mercy to thy poor soul, then of an earthly Kingdome to be bestowed upon thee.

3. If thou thinkest those that have true *Peace of conscience, and Joy in the Holy Ghost* to be the happiest people under the sun.

4. If thou tremble at the Word, and honour the very feet of those Instruments that bring glad tydings of peace to such as thy self; to wit, to wounded consciences.

5. If thou sendst up strong and uncessant cryes to God for the assurance of his favour in and through Christ.

6. If thou dost pity and compassionate all such, as have broken and bruised hearts.

Use 3. To exhort all such, as for the present have not contrite and humble spirits, to labour and endeavour for that disposition.

Motives. 1. The contrary disposition, to wit, hardness of heart, and impenitency, is a great sin, and a grievous judgement: A great sin, *Rom. 2. 5* But thou after thy hard and impenitent heart treasurest up unto thy self wrath against the day of wrath. A grievous judgment: *Exod. 9. 12.* And the Lord hardened the heart of Pharaoh. See *John 12. 40.* Now there be two kinds of hardness of heart: 1. Sensible, that which is perceived and felt; and this may be in the godly, as *Isa. 63. 17.* Oh Lord, why hast thou made us to stire from thy wayes, and hardened our hearts from thy fear? 2. Insensible, that which is not perceived & felt; and

and this indeed is a great sin and plague.

2. The second Motive. The sooner we labour after this disposition, the more easily in likelihood we shall attain unto it: when a heart hath been long hardned with the deceitfulnesse of sin, it will not easily become a contrite and humble heart; and therefore *Psalm 95. 7, 8. To day if ye will hear his voice, harden not your hearts.* So *Joel 2. 12, 13.* Besides, it may be hereafter we shall not enjoy the like means this way, we do for the present.

3. Without this contrite and humble spirit (according to the Doctrine) we cannot partake of Christ, and his benefits: this is the Messenger that Christ ever sends before him unto those of years, (for we do not now speak of Infants) and wo be unto us, if we do not partake of Christ, and his benefits; it had been good for us, we had never been born.

4. Whosoever hath this contrite and humble spirit, shall certainly partake of Christ, and his benefits. Now this may greatly induce us to labour for this disposition, when the issue undoubtedly shall be so good, and so happy. Suppose this business be difficult and tedious, why yet such an issue must needs put us on in it. These are the Motives:

Now we proceed to the Means of a contrite and humble spirit.

Means. 1. Prayer to God in the best manner we can; it is he that must bruise our hard and stony hearts, *Ezek. 36. 26. I will take away the stony heart out of your flesh, and I will give you an heart of flesh; to wit, a contrite and humble heart.*

2. Because

2. Because the Lord doth many times make use of afflictions and judgements, for the bruising of mens hearts; when he lends any great affliction upon us, let us not stand out against him; but joyn with him: when he goes about to humble us, let us labour to humble our selves, as *Saul* (afterwards called *Paul*) *Acts* 9. 6. trembling, and astonished, said; *Lord, what wilt thou have me to do?* When the hand of God is upon us, let us not stand murmuring and repining; but fall to examination of our Spiritual estates and cases, as the wise man adviseth us, *Eccles.* 7. 14. *In the day of adversity, consider.*

3. Constant dependance upon the Ministry of the Word; *Ier.* 23. 29. *Is not my word like as a fire, (saith the Lord) and like a hammer that breaketh the Rocks in pieces?* Now we are to know that the Law hath a stroke in this work, and so the Gospel.

1. The Law, by revealing of sin; and the woeful consequents of it, and so (the Spirit of God co-operating) there is caused a servile fear, and trembling; a kind of contrition, and humiliation; which the Apostle, (*Rom.* 8. 15.) calls *the spirit of bondage, causing fear*; when the Spirit of God puts an edge upon the Law, puts a sword into the hand of the Law, to prick and wound the heart, and to restrain it in the wayes of sin for fear of punishment. Many a man and woman hears the Law opened, and the threatnings of it thunderingly denounced, but still not, are little moved: but when once the Lord by his Spirit puts an edge upon the Law, then the stoutest heart trembles and quakes. Now that the Law may have a kindly work upon us, 1. By the Law let

us labour for a distinct knowledge of sin. 2. Rightly to understand what the Curse is, which the Law threatneth unto sin and sinners. 3. Examine our selves how guilty we are of that which the Law threatens the Curse unto; to wit, sin. 4. Finding our selves guilty, to labour our hearts to a deep contrition and humiliation.

Now, (as we have heard before) as the Law hath a stroke in this work, why so the Gospel; more and more melting the heart, by discovering Christ, whom the sinner hath pierced by his sins; and by supporting the heart by a secret hope of mercy, and possibility of helpe, in and through Christ; even as *Jonah*, Chap. 2. Verse 4. *Then I said, I am cast out of thy sight, yet I will look again toward thy holy Temple. Or as the Prodigal Son, Luke 15. 17. 18. And when he came to himself, he said, How many hired servants of my fathers house have bread enough, and to spare, and I perish with hunger? I will arise, and go to my father, and will say unto him, father, I have sinned against heaven, and before thee, &c.* Now after the Law hath humbled us, and the Gospel conveyed this glimpse of hope into our hearts, it must be nourished and cherished.

1. By considering of the Lords Infinite and Almighty Power, how he is able more and more to bruise our souls, to make us more and more capable of Christ, and so to bring Christ nearer unto us, that we may partake of him, and his benefits; *Luke 1. 37 With God nothing shall be impossible. And Matth. 3. 9. God is able of stones to raise up children unto Abraham.*

2. The freeness of Gods mercy must be considered; he requires nothing of thee to procure this mercy

mercy, but shews mercy, because he will shew mercy. Suppose thou hast never so many exceptions to thy self, why yet thou belonging unto him, and his mercy being a free mercy, he will proceed with thee, untill he hath made thee capable of Christ, and bestowed Christ upon thee, and his benefits; *Ezek. 36. 26. I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And Isaiah 43. 25. I, even I am he that blotteth out thy transgressions for mine own sake.*

3. For supporting of this hope, consider we of the riches of Gods mercy, unto the proper objects of mercy, Contrite and humble men and women; such as mourn, because they can mourn no more for their sins; such as would fain look towards Christ, whom nothing can satisfie but Christ; see *Isaiab 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Thus far by occasion of the first Member of the fourth Principle.

Now we come to the second Member thereof.

L E

M E M

MEMBER II.

By faith alone.

WHerein the Catechisme further acquaints us, how we may be made partakers of Christ, and his benefits. The Doctrine is this :

Doct. That a man may partake of Christ and his benefits, he must not onely have a contrite and humble spirit, but he must likewise be qualified with faith.

But because we have already spoken of a contrite and humble spirit, take the point in a more brief form; as thus,

That a man may partake of Christ and his benefits, he must have faith, he must believe.

See John 3. 14, 15. *As Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.* And Acts 10. 43. *To him give all the Prophets witness, that through his Name, whosoever believeth in him, should receive remission of sins.* And Chapter 13. the 38, and 39 verses. *Be it known unto you, Men, and Brethren, that through this man is Preached unto you the forgiveness of sins, and by him, all that believe, are justified from all things, from which he could not be justified by the Law of Moses.* And so Paul and Silas to the Jailor, Acts 16. 31. *Believe on the Lord Jesus Christ and thou shalt be saved.* Not that faith must be supposed to be in our own power, John 3. 16. But is the gift of God,

Romans

Romans 9. 33. the Lord requiring no more in the Covenant of grace then he gives.

Now the Reasons of the Doctrine.

Reas. 1. Faith is the condition of the new Covenant, the Covenant of grace; which is evident, as in the places fore-cited, so in other places; as Mark 16. 15. 16. Go ye into all the world, and preach the Gospel to every creature, he that believeth shall be saved, but he that believeth not, shall be damned. And John 29. 31. These sayings are written, that ye might believe that Jesus is the Christ, the Sonne of God, and that believing ye might have Life through his Name.

Reas. 2. Faith is the onely Spirituall hand, whereby we receive Christ, and his benefits; as John 1. 12. As many as received him, to them he gave power to become the sounes of God, even to them that believe on his Name. No faith, no receiving of Christ, and then no benefit by him. And it is not every faith that will do this, but only that faith which by way of propriety is called the faith of Gods Elect; Titus 1. 2. none but the Elect having it, and all the Elect being possessed of it in this life at one time or other.

Now for the further seeing into this Doctrine, we enquire into the things following. First, The kinds and sorts of faith, that so we may find out that faith which will serve the turn. Secondly, Wherein the Nature and Essence of that faith consisteth which will serve the turn.

1. Touching the first; there be four sorts of faith, 1. Miraculous: 2. Historical: 3. Temporary. 4. Justifying.

1. A miraculous faith is, when a man believes that some extraordinary thing shall be effected either by himself or others; or that some extraordinary thing shall come to pass, for which he hath some special promise or revelation. *Mat. 17. 20. 1 Cor. 13. 2. Acts 14. 9.* Now the commendation of this faith is rather from the ground of it (to wit, the special promise or revelation) then from the gift it self. Of its own nature simply, it comes short of receiving and applying Christ; as is evident by this reason, Because it may be in a Reprobate: See *Mat. 7. 22. 23.* *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils, and in thy name done many wonderful works? And thou wilt I profess unto them, I never knew you, depart from me ye that work iniquity.*

2. The second kind of faith is an Historical faith, and that is a bare assent (and no more) to the truth of the Scriptures; a believing that the Scriptures are true, without resting on them, or affecting of them. Now that this faith is too short to the purpose aforesaid, is plain, because it is to be found in the very Devils themselves, *Jam. 2. 19. The Devils believe and tremble.*

The third kind of faith is a temporary faith: Now this kind of faith goes beyond the Historical in two degrees: First, In that with knowledge and assent is joined such a profession of the truth as carries a shew and form of Godliness, as we may see in *Simon Magnus, Act: 8. 13. Then Simon himself believed also, and when he was baptised, he continued with Philip, &c. 2.* A kind of rejoicing and glorying in that knowledge, assent, and profession: as

Mat.

Mat. 13. 20, 21. *He that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while.* And John 5. 35. *our Saviour speaking to the Jews of John the Baptist, He was a burning and a shining light, and ye were willing for a season to rejoice in his light.* But this faith being not a well rooted faith, at the length it vanisheth away and comes to nothing, and therefore called a Temporary faith; and being not well rooted, it is too short likewise for the business aforesaid, is not able in a sound and kindly way to receive Christ.

4. The fourth kind of faith, is a Justifying faith: so called because it apprehends that which doth justify, to wit, Christ. It is likewise called a Sanctifying faith, because it purifieth the heart, *Acts 15. 9. Purifying their hearts by faith:* and so a saving faith, because the end of it is salvation, *1 Peter 1. 9. Receiving the end of your faith, even the salvation of your souls.* Now this faith, as it hath many effects beyond the other kinds of faith, so likewise it comprehends them all; as the Historical, and Temporary, why so the miraculous faith; for he that hath Justifying faith, if so be he had any extraordinary revelation or special promise made unto him, hee could as well lay hold upon them as upon that Revelation and those promises he doth lay hold upon. And if you ask me what this Justifying faith is? I answer, It is that grace of Gods Spirit, whereby a man of a contrite and humble spirit is enabled to receive Christ and his benefits. Not but that this faith hath other effects, and a larger extent; but yet this is a principal effect of it. Thus we have found out the

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faith

faith that will serve the turn.

We come now in the second place to enquire wherein the nature and Essence of this faith consisteth?

Ans. In four acts of the soul, the former two being acts of the Understanding, the latter two being acts of the Will.

1. The first act is this, to wit, a knowing of Christ aright, and that which the Gospel reveals to mankind concerning him.

As first, I must know that Christ is an all-sufficient Saviour.

2. I must know that he and all his merits are offered by the Lord to me, as well as to any other. *Mark 16. 15.*

3. I must know that Christ is so offered to me, as I am commanded to believe that he and his merits belong to me. *Mat. 11. 28.*

4. I must know how and upon what terms Christ is offered unto me, not only as my Saviour to free me from Gods wrath, and to bring me to heaven; but likewise as my Lord and King, to rule and govern me, and I unsainely and heartily to serve and obey him; he being only a Saviour to such, and unto all such: as *Heb. 5. 9. being made perfect, he became (to wit Christ) the Author of eternal salvation unto all them that obey him.*

This knowledg of Christ on the Gospel, is the first thing wherein the nature and essence of justifying faith consisteth; it being an excellent grace, and ever having knowledg concurring to the being of it; and hence it is, that sometimes this faith is called the knowledg of Christ, as *Isa 53. 11. By this know-*

ledg

that (that is, by faith in him) shall my righteous servants
justifie many; and John 17. 3. This is life eternal
that they might know thee the only true God, and,
Jesus Christ whom thou hast sent.

The second act of the soul, wherein the nature and
essence of this faith consisteth, in the assent and credit
that the mind giveth unto all aforesaid, as to an un-
doubted truth; to wit, that Christ is indeed an all-
sufficient Saviour, and that God offereth him unto
me, commanding me to receive him, and that in
this gracious offer he meaneth as he saith, and that
he and all his merits belong to me, if I will receive
him upon those terms the Lord offereth him on. In
respect of this second property, faith is called a be-
lieving of God, as Rom. 4. 3. Abraham beleaved God,
and 1 John 5. 10. He that beleveth not God, hath made
him a liar. See Exod. 14. 32.

The third act of the soul, wherein the nature and
essence of this faith consisteth, is the consent that
the will giveth to this blessed offer of Christ in the
Gospel, not only for the undoubted truth, but for
the incomparable goodnesse and excellency of it, as
when the contrite and humble soul saith not onely,
this is a faithful saying, but likewise worthy of all ac-
ception, that Christ Jesus came into the world to save
sinners: And suppose the beleever (through the sense
he hath of his own unworthinesse) find much reluc-
tancy and doubting, to hinder this act of faith; why
yet his soul unfainedly desireth, and longeth to re-
ceive Christ upon the termes aforesaid: In respect
of this property, faith is called an hungering and
thirsting after Christ; as Math. 5. 6. Blessed
are they that do hunger and thirst after righteous-
ness

ness; to wit, after Christ and his righteousness: And Rev. 21. 6. *I will give unto him that is a thirst, of the fountain of the water of life freely.*

The fourth act of the soul wherein the nature, and essence of this faith consisteth, is a resting and relying upon Christ and him alone for the obtaining of Gods favour, and eternal life. And indeed this is of all other the chief act of the soul in true faith, and that wherein the being and essence of it doth briefly consist: In respect of this property it is called a believing in or on Christ, or a trusting in Christ, or a receiving of Christ; as *John. 3. 16. 18. Ephes. 1. 12, 13. John 1. 12.* These several phrases implying one and the same thing. Thus we see now wherein the nature and essence of justifying faith consisteth.

But the things following we must be put in mind of.

1. That there are several degrees of faith, the several acts aforesaid, being (in those that are qualified with this grace) in some more distinct and strong, in others more dim and weak; I mean, the former knowledg, assent, consent and receiving: Yet the weakest faith being a true faith serving the turn to the purpose aforesaid.

2. That in one and the same party, the several acts aforesaid are sometimes more strong, and sometimes more weak.

And 3. That some of the acts of faith may be strong, and some of them weak in one and the same partie, and at one and the same time.

Object. But may some men say, is not this likewise an act of justifying faith to be assured, or assurance of Gods favour, and that Christ and his benefits are mine?

Ans.

Ans. First, although this assurance be attainable, and some do attain unto it in this life, to wit, in process of time, after many Trials, and Combats, after many experiences of Gods love, after the practice of holy duties long continued in, and constantly stuck unto (for otherwise ordinarily it is not attained unto) why yet there be many, that (no question) have a true and right faith, that do not attain unto it in this life, I mean, to this assurance.

Secondly, This assurance is not an act of justifying faith, as it justifieth; but an act of faith following justification, or an act of experience in one already justified by faith, or a fruit of faith; it being not properly of the nature and essence of justifying faith. The doctrine being thus opened, we come to the Uses.

Use 1. To inform us touching the miserable condition of divers men and women for the present, all such as are not qualified with this faith; no justifying faith, no Christ; no Christ, no salvation; and if no salvation, what but damnation? Now divers men and women, may it not be concluded of them, that they are altogether destitute this way?

As first, all such as are grossly ignorant; faith being a wise grace of Gods spirit, and presupposing knowledge in some measure.

2. All prophane persons, a justifying faith being a sanctifying faith.

3. All such whose hearts are not shivered and broken in some measure, in the sight and sence of their naturall miserie; contrition and humiliation (ever in those of years) being the usher to this faith. And the misery of such is the greater, because either they

they make no reckoning of this grace, or presume they have it already, when alas there is no such matter; or think it is impossible to attaine unto, or if they should go about it, that it would cost them too much pains, or bring upon them too much damage, or trouble, by forgoing their sinful pleasures, and profits, or exposing them to dangers and persecutions; or else think it is so a easie a thing to get, as they may obtain it when they will, and so put off the seeking of it until their death-beds: well, we see all such as are destitute of this grace to be for the present in a woful condition: no measure of this grace, no benefit by Christ; and then woe and alas.

Use 2. For trial and examination, whether we be qualified with this grace or no, seeing it is of such necessity as that without it we cannot partake of Christ and his Benefits. To this purpose, 2. Cor. 13. 5. *Examine your selves whether you be in the faith* (that is, whether a true faith be in you or no) *prove your own selves; know you not your own selves; how that Jesus Christ is in you, except ye be Reprobates?* Now if we say we have a Justifying faith.

First, how came we by it? How was it wrought in us? Did it come by hearing of the word? Rom. 10. 17. *Faith cometh by hearing, and hearing by the word of God.* Hath the Law been thy Schoolmaster to bring thee to Christ? Gal. 3. 24. Hath the ministry of the Law effectually discovered thy sins and miserable condition unto thee, and so thy heart became contrite and broken? Before Christ came into thy heart, did John the Baptist come preparing his way? Mark 1. 2. This is the ordinary way whereby the

the Lord brings his Elect to faith; before the Gospel work it instrumentally, the Law prepares unto it.

1. Thou that saist thou hast faith, how hast thou held it? Hath it not been with doubtings and fears, as the father of the possessed child; *Mark 9. 24. Lord, I believe, help thou mine unbelief.* It is true indeed, that doubting is not of the nature of faith but just contrary unto it; yet there is no faith altogether without doubting, although it cannot be denied but as faith growes, so doubting is expelled. Many will say, they never doubted, they thank God but that such persons never had faith, I need not doubt to affirm.

2. Weigh we the effects and fruits of this Grace.

1. It will make a man or a woman earnestly to desire after the word: *Job. 23. 12. I esteemed the words of his mouth more then my necessary food;* And *1 Pet.*

2. 2. As new born babes desire the sincere milk of the word, that ye may grow thereby. *Amos 8: 12.* The Believer is described to be such an one as runs to and fro to seek the word of the Lord, when there is a scarcity of it. Such as in the ordinary course are indifferent whether they hear the word or no, have an indifferent faith; I mean none, no true faith: and there be abundance of such persons, like to the Faction in *Corinth* that gloried they were neither followers of *Paul*, nor of *Apollo*, nor of *Cephas*, but of *Christ* only. They would seem so to depend upon *Christ*, that they cared for never a Preacher of them all, nor regarded to partake of their Ministry: And so many men and women at this day, that hope
they

(they say) to be saved by Christ, and yet care not in the least for the Ministry of the word; but this hope of theirs, is but a vain hope.

2. A second fruit of this faith, it is plentiful in Prayers and Supplications; so we read of *Paul* in the swadling bands of Conversion, *Acts* 9. 11. *Behold he prayeth*. And *David*, *Psal.* 86. 3. *I cry unto thee daily*; nay, *Psal.* 55. 17. *Evening, and Morning, and at noon will I pray, and cry aloud*: And one special thing Believers pray for, is an encrease of this grace, *Luke* 17. 5. *O Lord encrease our faith*: So the Apostles prayed. And *Mark* 9. 24. the Father of the possessed child cryed out, *Lord I believe, help thou mine unbelief*. Their is a great difference betwixt the praying of such as have this grace, and such as have it not. Such as have not this grace, praying especially for temporal things; and if for Spiritual things, in a lip, cold, carelesse and carnal way: but the Believer, especially for Spiritual things, as before, and from the heart, earnestly, as *Galat.* 4. 6. *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba father*, *Ephes.* 6. 18.

3. The third effect and fruit of this faith is, Sins Mortification in some measure *1. Joh.* 5. 4, 5. This grace purifies the heart, as *Acts* 15. 9. And this effect of faith is thus grounded.

1. Because it applyeth all that Christ did, and suffered, particularly to a man, and perswadeth his soul, that out of his love to him, and care to keep him from perishing everlastingly, he endured all that he did endure; as *Galat.* 2. 20. *Who loved me, and gave himself for me*: and hence the Believer cannot but

love Christ again, and manifest the same by setting himself against that which he knowes Christ hates, to wit, sin, 1 John. 4. 19. 2 Cor. 5. 14, 15.

2. The second ground is, because this Grace unites a man to Christ, John 15. 5. brings Christ into the soul; now if Christ be in the soul, sin must needs be weakening and decaying: Many pretend faith, but where is the abatement of corruption? See *Malach. 4. 2. But unto you that fear my Name shall the Sun of righteousness arise with healing in his wings*: This Sun did never arise and shine upon any heart but it brought an healing vertue with it.

The fourth effect of faith, a high esteem of the godly, be they never so poor: and a mean esteem of the wicked, be they never so rich: so the Psalmist sets forth the Believer, *Psal. 15. 4. In whose eyes a vile person is contemned* (suppose they be never so rich and wealthy) *but he honoureth them that fear the Lord*, be they never so mean and poor. Now many in the ordinary course, who are they familiar with but the wicked? and whom do they oppose but the godly, and for Godliness sake? Such are far from having any measure of this grace.

5. The fifth effect and fruit of this faith is, A fear to offend God in any thing. *Prov. 28. 14. Happy is the man that feareth alway*; to wit, to offend God: the true Believer is this man. And *Psal. 130. 4. There is forgiveness with thee* (saith the true Believer to God) *that thou maist be feared*. The contrite and broken hearted sinner doth no sooner believe his sins to be pardonable through the rich mercy of God in Christ, but he fears to offend God in the least thing he knowes to be sin; and therefore tell
such

such a party that unbelief is a sin, and that he offendeth by doubting of Gods mercy in Christ; O how doth he bewail his unbelief, and earnestly strive after faith!

6. And lastly, Although the true Believer may sometimes doubt whether he hath faith or no, yet he would not part with that faith of his which he so questions upon any termes, for any thing; and upon deliberation he would not change Estates with any Natural man, no not with the best Civilist: neither would he be in the same estate he was sometimes, for all the world. Thus much for the second Use, wherein we have examined the justifying Faith.

Use 2. To exhort every man and woman to labour for this Faith, seeing without it we cannot partake of Christ and his Benefits. Many Inducements and Provocations might be thought of this way. As,

First, if we weigh the glory they give to God who do believe: *John 3. 33, He that hath received his testimony, hath set to his Seal, that God is true. Rom. 4. 20, The Apostle speaking of Abraham, saith, He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God.*

2. If we weigh the dishonour and injury they do to God who do not believe: as *John. 5. 10. He that believeth not God, hath made him a liar; because he believeth not the Record that God gave of his Son: and this is the Record, that God hath given to us eternal life, and this life is in his Son.*

3. If we weigh that it is such a qualification as every man hath not: *2 Thes. 3. 2. All men have not faith:*

Nay

Not such a qualification as but a few have, *Isai. 53. 1.*
Who hath believed our report?

4. If we consider the cloud of examples this way, to wit, of Believers (although but a few comparatively) and what they obtained by faith, *Heb. 11. 1.* &c.

5. If we consider, that without this grace we cannot please God in any thing we do ; for so the Spirit of God acquaints us, *Heb. 11. 6. Without faith it is impossible to please God.*

6. God commands us to believe *1 John 3. 23.* *This is his commandment, that we should believe on the name of his son Jesus Christ.* And *Matth. 11. 28.* *Come unto me all ye that labour and are heavy laden ; this coming is the motion of the will , to wit , believing.*

7. If we weigh the inducement in the Doctrine, otherwise we cannot partake of Christ and his benefits ; which if we do not, wo be unto us, *Joh. 3. 36.* *He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

Object. But may some man say, What needallt his ado? is it so hard a thing to believe in Christ? I thank God I never found it so.

Ans. The Reason is , because thy conscience was ever thoroughly awakned with a distinct sight of thy sins, and Gods Justice pursuing thee for the same , thou thinking thou dost believe in Christ all this while, and alas, thy faith being nothing else but presumption ; but when thy conscience comes to be awakened and to roar in thy face, thou wilt find it the most difficult thing in all the world to look beyond

the cloud of Justice, to believe in Gods mercy, and to rest on Christ for Justification and Salvation. Thus far touching the second Member of the fourth Principle.

Now we come to the third Member of the same.

MEMBER. III.

*Apprehending and applying Christ with
all his Merits unto himself.*

THis is done by faith, and faith alone, as it is in the former Member. So then the doctrine is this.

Doct. It is faith, and faith alone, that apprehends and applies Christ and all his merits unto a mans self. See Ephes. 2. 8. By grace ye are saved through faith: as though the Apostle should say, it is of the free favour of God, giving Christ unto you, that you are saved; and the only Instrument that apprehends and applies Christ and all his merits unto salvation, is faith. And Rom. 5. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ: As though faith and faith only were the Instrument to lay hold on Christ and his merits. But take that place for all. Rom. 3. 28 We conclude, that a man is justified by faith without the deeds of the Law; faith being the only instrument that apprehends and applies Christ to Justification. So also John 3. 36. Rom. 9. 33. Acts 16. 31.

Red.

Reason. The Ground or Reason is, Because there is no other eye nor hand for this purpose but this; not that this faith is alone, but ever accompanied with love and other Graces as the eye in the head is not alone without other senses, yet it only seeth, and no other sense besides it. Love indeed claspeth Christ and cleaveth unto him, but it is for that which faith first discerneth to be in him, Christ being first the object of our Faith, and then the object of our Love; and to speak properly, faith is the eye and hand of the soul, and love only the hand of faith; for so the Apostle Paul speaks of these Graces; *Galat. 5. 6. In Christ Jesus Circumcision availeth nothing, nor uncircumcision, but faith which worketh by love.*

Now for the illustrating of this Doctrine, we propound these Questions. First, Whether Faith or Love be the more excellent Grace? Secondly, Whether Justifying faith in the exercise of it, be not of a larger extent then aforesaid? do not as well embrace the whole word of God, as apprehend and apply Christ and his merits?

Quest. 1. Whether Faith or Love be the more excellent Grace?

Ans. In some respect the Grace of Love is more excellent then the Grace of Faith. First, It is more conspicuous and visible, Faith being secret and inward (but yet by Love discovering it selfe.) Secondly, It is more beneficial and commodious; Faith being the hand whereby a man receives for himself; but Love being the hand whereby a man reacheth out to others. Thirdly, It is of longer continuance: *1 Corin. 1. 38. Love never faileth;*

And in this respect the Apostle prefers it to Faith and Hope, *ver. 13. of the same Chapter Now abideth Faith, Hope, Love, these three, but the greatest of these is Love*: The exercise of Faith and Hope ceasing, when Love shall be in the greatest exercise:

Now in other respects faith doth excel Love: As first, It Justifies a man before God, and so doth not Love; I mean, is the instrument that way, but so is not Love. 2. Faith (if we speak in regard of exercise) is the Cause, and Love is the Effect: now the Cause is more excellent then the Effect. 3. What do we reach forth by Love, which we have not received by Faith?

Quest. 2. Now we come to the second Question, Whether Justifying Faith do not as well believe the whole Word of God, as apprehend and apply Christ and his Merits? Whether the Office of it be only restrained to Justifying?

Ans. Although Christ and his Merits be the principal Object of this Faith; why, yet the same faith which receiveth Christ, and resteth on him, and so justifies, believes all the other promises made of God in Christ unto Believers, whether they concern this life or the life to come; nay, believes the whole Word of God, *Acts 24. 14.* as the precepts, threatnings, &c. This Faith not only yeilding a bare assent unto whatsoever is delivered in the Scriptures, (as concerning the truth of it) but likewise moving and stirring the affections according to the nature of the matter believed, whether Promises, Precepts, or threatnings. Now we come to the Uses

Use, I To

Uſe. 1. To inform us how excellently they are furnished unto whom the Lord hath vouchsafed this qualification, it being the instrument, and the only instrument that apprehends and applies Christ and his Merits. Now we are to know, that as there be very many who think they have this Grace of Faith, and yet have it not; why so there be some who have it, and yet fear they have it not. The latter of these we desire to encounter with, by answering some of their Objections.

Obj. 1. We shall have some Christians to say, That it is true indeed, they make a profession of the Faith in a special manner, and they dearly love Gods Word, Gods Ministers, and Gods People, and earnestly desirous they are, in every thing to please God, but they do not know when, or by whom they were converted, and therefore they question whether they have the grace of true faith, or no,

Ans. Although some of Gods people know and can remember the time and instrument this way, why yet this is not required of all Gods people. The Lord converting some men by one Sermon, others by degrees, and in a longer time, as he best pleases. May it not suffice to find this Faith by the effects of it, but we must trouble our selves about unnecessary circumstances? See what the man that was born blind saith in the like case, *Joh. 9. 25.*

Object. 2. But may some men say, My faith is so little, if any, that I know not what to say; I have many fears and doubtings.

Ans. It is true, that a great and strong faith is earnestly to be laboured for in the use of all good means.

1. Because the stronger a mans faith is, the more firm and close his union is with Christ.

2. The clearer apprehension he hath of the pardon of his sins.

3. The more boldly he goes to the Throne of Grace.

4. The more patiently he endures afflictions.

5. The more conscionably he walks in his particular Calling.

6. The more manfully he fights with all his Spiritual enemies; upon these grounds such as have but a weak and little faith must earnestly labour to have it stronger, and greater; but yet in the mean time their parties must not be too much discouraged. First, because there may be many fears and doubtings where there is true faith. *Matth. 8. 26.* and *14. 31.* Secondly, It is not the excellency and great measure of faith that justifies us, but the Object of faith; to wit, Christ and his Merits. Thirdly, A weak faith, (if a true faith) doth apprehend this object effectually, and savingly, as a little hand may hold a jewel of inestimable worth, and a palse hand a gift of great price: He that did look upon the brazen Serpent in the wilderness but with one eye; nay but with half an eye, was as well and fully cured of the deadly sting of the fiery serpent, as those which beheld it with both eyes.

4. The strongest faith in this world is imperfect. *Abraham* himselfe, the father of the faithful, had his doubtings, as when he took *Hagar*, and requested *Sarah* to say she was his Sister.

Object. 3. I have but a little sense and feeling, but a little

little assurance of Gods favour, and of the pardon of my sins, and therefore I suspect the truth of my faith.

Ans. It is true indeed, that this feeling and assurance is earnestly to be endeavoured after by every godly person. First, Because it is a glimpse of heaven, a kind of heaven upon earth. Secondly, Because it makes a man nimble and chearful in all manner of obedience, active and passive; as *Nehem. 8. 10. The joy of the Lord is your strength.* and *Heb. 10. 34. Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and enduring substance.* But yet we are to know that this feeling assurance is rather an effect of justifying faith, then justifying faith it self; and that justifying faith may be, and is in many, in whom this assurance is not, as is plain by divers examples. *Psal. 22. 1. My God, my God, why hast thou forsaken me?* Here was faith in David, my God, my God; but where was his feeling, when he saith, *why hast thou forsaken me?* and so *Heman the Ezrahite, Psal. 88. 14. Lord, why castest thou off my soul? why hidest thou thy face from me?* Here was but a little feeling, a little assurance; and yet faith to be found in this party, as is plain in the first verse of the same Psalm, *O Lord God of my salvation, I have cryed day and night before thee.* And so *Job 13. 24. Wherefore hidest thou thy face, and holdest me for thine enemy?* and *16. 9. He teareth me in his wrath, who hatech me; he gnaweth upon me with his teeth, mine enemy sharpeneth his eyes upon me?* What feeling was here, but of Gods anger? yet take notice of the faith that was in this man, chap. 13. ver. 15. *Though he slay me, yet will I trust in him.* The truth of it is, there is a double

tainy, the certainty of adherence, and the certainty of evidence: the certainty of adherence is the certainty of faith, the certainty of evidence is the certainty of assurance. Now there may be the former certainty, adhering and cleaving to Christ by faith, where there is not the latter, the certainty of evidence and assurance.

Ans. 2. Thou that art ready to conclude, thou hast no faith, because thou hast so little feeling of Gods favour; do but for thy faith, examine it by other effects of it, as love to Gods Word, Gods Ministers, Gods People, thy earnest desire to please God in all things, and thou maist find it; which if thou dost, thou maist perceive Gods special love to thee in so excellent a qualification.

Object. 4. But I have waited long in the use of holy means, and yet have not attained to the blessing aforesaid, and therefore I question whether I have a kindly faith or no.

Ans. First, We must not appoint God the time when to bestow his blessings upon us, but must still wait his time in the use of means, suitable to the blessing propounded.

Secondly, we do ill to conclude upon this ground, that we have no faith; we should rather conclude hence, that the Lord for the present sees not this blessing good for us; I tell you, every one of Gods people at every time cannot weild the sense of his favour, and the feeling of his love, but through corruption are apt to grow proud, or carelesse in the use of the means.

Thirdly, The longer we have waited, and do wait, the more plentiful will the consolation

on be, when it comes.

Fourthly, It may be the Lord makes us to wait for it, to kindle our affections unto it, and that we might the more prize it when we have it.

Fifthly, It may be to correct our conceit that was in us before our regeneration, in the daies of peace and security, before our consciences were awakned, we thinking it an easie thing to obtain the assurance of Gods favour and sins remission; for, so many a natural man thinks.

Sixthly, Did not the Lord wait long upon us for our contrition and humiliation? and will we murmur at him if we wait long upon him in the use of means for comfort and consolation?

Object. 5. But I cannot find my self to come on in grace, in holy desires and affections, but corruption to be more and more stirring in me; and therefore I fear whether I have a true faith or no?

Ans. First, it may be thou dost not enjoy the means in a lively and constant way, and it may be this thine own fault, thou being too willing to live under an unprofitable ministry.

Secondly, it may be, thou dost not judge aright of thy own cause: There be times, when the true Christian is not a competent judg of his own spiritual estate: as when the humour of melancholy is big and boisterous in him, or when his brain is crazie through some long or violent sickness, or be it much overgone with trouble of conscience.

Thirdly, is it not the daily grief of thy soul that thou comest on no more in grace, and that corruption is so lively in thee? why then surely thou growest in

in the root, although not in the blossome.

Fourthly, To be sensible of corruption, is a sign of a living soul, which cannot be without a true faith.

Fifthly, The more thou seest corruption, the less it is, because in seeing it, thou hatest it. It matters not so much what is in us, as what good, nor what corruptions, as how we stand affected to them.

Object. 6. But I observe others to outstrip me, who began profession long after I began; and therefore I suspect the truth of my faith.

Ans. First, take heed of, envying the growth of others, nay much rejoyce in it, for the more grace any member attains unto (thou rejoycing in it) the better it is for thee.

Secondly, If thou meanest by growth, gifts, as memory to carry away a Sermon, ability to confer of the Points of Religion, and to pray in a Methodical and enlarged way: Thou art to know that natural parts and powers, and so education, doth much in all external exercises of Religion.

3. To have a humble opinion of our selves; and a high opinion of other Christians is good but yet we must take heed of wronging the work of Gods grace in our selves; so highly thinking of others Graces, as to conclude our selves to have none.

4. If thou observe others indeed to outstrip thee (beginning profession after thee) take notice of them to be more diligent in the use of the Means; thou that shouldst have been an example to them, do not
thou

thou disdain (they having got before thee) now willingly to imitate them.

Object. 7. I cannot pray at all sometimes, and this makes me fear I have no faith.

Ans. Thy case is such sometimes, thou meapest, as that thou canst not pray in an orderly and Methodical manner; But

1. Is not this a trouble and grief unto thee? Why then for all this thou maist have a true faith.

2. Is there not at such times an earnest desire in thee to pray, and this manifested by sighs and groans? Thou art to know this is a good sign of the Spirit of Adoption; and further, that the Lord can pick sense out of a confused prayer. And for thy comfort, weigh the places following, Rom. 8. 26, 27. *We know not what we should pray for as we ought, but the Spirit is self-maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the Saints according to the will of God.* And Psal. 102. 19, 20. *He hath looked down from the height of his Sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the Prisoner; And Psal. 10 17. Lord, thou hast heard the desire of the humble. And Psal. 145. 19. He will fulfil the desire of them that fear him.* Nay, Psal. 77. 4. *I am so troubled that I cannot speak; and yet breathing out prayer as well he could: see ver. 1. of the same Psalm, I cryed unto God with my voice, even unto God with my voice, and he gave ear unto me. And so Hezekiah, Isai. 38. 14. Like a crane or a swallow, so did I chatter; clatter.*

chattering of his had a gracious effect, as we may see in the verses following.

Object. 8. But I am so troubled sometimes with hideous and blasphemous thoughts, as I much suspect my faith; as that there is no God; that the Scriptures are false; that all religious courses are in vain, &c.

Ans. Thou maist not hence conclude thou hast no faith. For.

1. Suppose thou hast faith, why yet thou hast an unregenerate part from whence these thoughts may come.

2. It may be they come only from Satan, and then further then thou consentest, they are thy affliction, but not thy sin.

3. Was not our Saviour himself molested in this kind by Satan? *Matt.* 4. 1, &c.

4. Dost not thou in grief of soul cry to God for pardon of these thoughts, and help against them?

5. I should rather take this to be an Argument of thy faith, Satan seldom molesting his friends (I mean, natural men and women) this way.

Object. 9. But I have so many outward crosses and afflictions upon me, and I am so impatient under them, as I fear I have no faith.

Ans. For the former part of the Objection, it is scarce worth answering, afflictions and crosses being the common lot of Believers in this vale of tears, as *Psal.* 34. 19. *Many are the afflictions of the Righteous:* And *Heb.* 12. 8. *If ye be without chastisement, whereof all are partakers, then are ye bastards*

and our sons. Now for the latter part of the objection, *impatience under crosses*, that is much to be lamented and bewailed; yet thou must not hence conclude, that thou hast no faith; because we read of divers Believers in holy writ, who, through humane frailty, were impatient in time of great affliction, as *Job, David, Jeremiah*. These objections we thought fit to answer, for the supporting of the poor Christians, whose faith is so much assaulted and opposed, it being the Devils great project, as to keep men and women from faith, so when they have it, to keep them from the comfort of it.

Use 2. To exhort every man and woman.

1. Such as have not this grace, to labour for it; it being the Instrument, and the onely Instrument that apprehends and applies Christ and all his Merits; nay, that Instrument, without which we cannot make use of any promise made unto the Elect; And get this grace, and get every grace. It is true, Gods Spirit must work this grace in us, if it be wrought; yet we must use the means: But of that in the next Principle, were we have the means of faith laid down.

2. To exhort all such as have even the least measure of this grace, to make use of it: Is it the Instrument whereby we apprehend and apply Christ, and all his Merits unto our own souls? Oh let us make use of it this way, often in the use of holy means be applying him, and bringing him near unto our souls: resting upon him for pardon and justification, and not onely hold forth our faith to the promise of pardon, and forgiveness in and through Christ, but extend it unto all the precious promises made of God

God in Christ Jesus unto Believers, as we may have occasion; whether they concern this life, or the life to come; be they general, or particular; absolute, or conditional; express, or implicate. This should be the wisdom of the Believer, as to acquaint himself with the whole word of God, and to be affected with it alwayes, as it applies it self unto him, (for this faith doth not only extend it self to the promises, but to the whole word of God, as the Precepts, Threatnings, &c.) so especially to acquaint himself with the precious promises dispersed here and there in the Sacred Scriptures. Then 2. To have them in memory by frequent meditation. 3. Often to urge them upon God in Prayer. And 4. Even to rest upon them as he hath occasion. This is to live by our faith, and this is that which is ever enjoined us in holy writ, to wit, the act and exercise of our faith, the habit of faith being the Covenant on Gods part, and the act and exercise of faith, the Covenant on our part; not but that men and women must use all holy means for the habit, and not that the habit can act without the effectual concurrence of Gods Spirit, exciting, and co-working. Now touching this life of faith, we will not think much (for your better proceeding therein) to give instance in some particular cases:

1. As first, Art thou at any time oppressed with the weight and burden of thy sins? call to mind the promises of pardon, and forgiveness made unto such a soul; as *Isaiah 1. 18. Come now, and let us reason together, saith the Lord; though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.* And the 55. of the

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same Propheſie, verſe 7. *Let the wicked forſake his way; and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. And ſo Matt. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. In the caſe aforeſaid, ſuch promiſes as theſe muſt be reviewed, mediated on, urged upon God in Prayer, and then reſted on.*

2. The ſecond inſtance. Doſt thou at any time find corruption ſtrong, and grace weak in thee? call to mind the promiſes of Sanctification, or of help theſe wayes; as *Matt. 1. 21. Thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins* (that is, not onely from the guilt, but likewiſe from the power of ſin;) *And Rom. 6. 14. Sin ſhall not have dominion over you. And ſo Jer. 31. 33. This ſhall be the Covenant that I will make with the houſe of Iſrael: After thoſe dayes, ſaith the Lord, I will put my Law in their inward parts, and write it in their hearts. And Iſaiah 44. 2. I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon the Seed, and my bleſſing upon thy off-ſpring. And ſo Ezek. 36. 27. I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my judgements and do them. Theſe, and ſuch like Promiſes thou muſt review, mediate on, urge upon God in Prayer, and reſt on them.*

3. The third inſtance. Doſt thou doubt thy perſeverance, and holding out to the end? ſee *John 4. 14. Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; (that is, ſhall never after be altogether deſtitute of grace) but the water that*

I shall give, shall be in him a Well of water springing up into everlasting life. And the fifth Chapter of the same Gospel, verse 24. *Verily, verily, I say unto you, He that believeth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* And in the tenth Chapter, verses 27, 28, 29. *My sheep hear my voice, and I know them; and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand: My Father which gave them me is greater than all, and no man is able to pluck them out of my Fathers hand.* These Promises and such like, in the case aforesaid, must be called to mind, meditated on, urged upon God in Prayer, and so rested on.

4. The fourth instance. Dost thou at any time fear the supply of Temporal things? see *Psal. 34. 10.* *The young Lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing.* And *Pf. 84. 11.* *He will give grace, and glory, and no good thing will he withhold from them that walk uprightly.* And so *Mat. 6. 33.* *Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.* And *Hab. 13. 5.* *Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee.* These promises, and the like, in the case aforesaid, must be thought of, urged upon God in Prayer, and rested on.

The last instance I lay forth at this time, The time being evil, Dost thou fear greater afflictions to befall thee, then thou shalt be enabled patiently to bear? see *Psal. 91. 10.* *There shall no evil befall thee.*

thee. And Rom. 8. 28. *We know that all things (even afflictions themselves) work together for good, unto them that love God.* These places promise that no affliction hurtful shall befall thee; nay, that no affliction shall befall thee, but for thy good: And see further, Psalm 34. 19. *Many are the afflictions of the righteous, but the Lord delivereth them out of them all.* This place, and such places as this, promise unto thee a good issue unto thy afflictions; nay, to answer thy fear. See Isa. 43. 2. *When thou passest through the waters, I will be with thee; to wit, supporting, and sustaining thee.* And 1 Corinthians, 10. 13. *God is faithful, who will not suffer you to be tempted above that you are able.* These Promises, and such like, in the case aforesaid, must be reviewed, meditated on, urged upon God in Prayer, and then rested on. And so in all other cases, as thou mayst have occasion, thou shalt find promises in holy Writ. to fit thee; acquaint thy self with them; meditate on them; urge them upon God in Prayer, rest on them; serve Gods Providence in the use of all lawful means suitable, and often consider of Gods Attributes, the props of faith, as his Wisdome, Power, Mercy and Truth; and this is to make use of faith, to live by our faith. And so farre touching the third Member of the fourth Principle. Now we come to the fourth Member thereof.

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MEMBER IV.

Is justified before God.

IN which Member, and the Member following, the Catechisme acquaints us with two special benefits, that the true Believer receives by Christ; to wit, justification, and Sanctification. Now as touching this Member, we commend unto you this point of Doctrine:

Doct. Every man that apprehends and applies Christ and his Merits unto himself, by a kindly faith, is justified before God; Rom. 8. 1. There is no condemnation to them that are in Christ Jesus: That is to say, Every one laying hold on Christ by a true faith, is a justified person. And Rom. 5. 1. Being justified by faith; that is, by faith apprehending, and applying Christ and his Merits; for so onely faith justifies. And the same Chap. verse 18. As by the offence of one, (to wit, Adam) judgement came upon all men to condemnation, even so by the righteousness of one, (to wit, Christ) the free gift came upon all men (that is, to wit, all true Believers) unto justification. Compare this with Rom. 3. 22, 30. And so Acts 13. 38, 39. Be it known unto you, men and brethren, that through this man (to wit, Christ) is preached unto you the forgiveness of sins, and by him, all that believe are justified. Now we come to the grounds or Reasons of the Doctrine:

Reas. 1. Whatsoever the true Believer should be, should do, should suffer, Christ was, did, and suffered for the true Believer; as Rom. 10. 4. Christ is the end of the Law for righteousness, to every

that believeth: that is, Let the Law come upon the true Believer which way it will, he may answer it in the complete obedience of Christ.

Reas. 2. The obedience of Christ, which is the material cause of justification, was the obedience of such a person, as was not onely man, but God; and therefore sufficient, and more then sufficient for the justifying of all true Believers, *Acts 20.*

Reas. 3. This is the end of Christs obedience, in Gods eternal Council and appointment; to wit, the justifying of true Believers, that all true Believers might be justified by it; as *Romans 3. 25.* *Whom God hath sent forth (or fore-ordained) to be a propitiation through faith in his blood.*

Reas. 4. So many as are true Believers, have that instrument or hand, which apprehends and applies Christ, and the Merit of his obedience unto themselves for justification; for so faith only justifies, not as a quality or act, but as an instrument or hand, receiving Christ and his Merits.

But that we may the better see into a Doctrine of so great consequence we intend to answer the questions following. 1. Wherein this Justification consists. 2. What it is, being defined. 3. The difference betwixt it and sanctification.

Quest. 1. wherein this justification consists

Ans. It consists, 1. In remission of sins. 2. In imputation of Righteousness; as we may see, *Daniel 9. 24.* (this benefit being spoken of) there is mention made, as of reconciliation for iniquity, so of an everlasting righteousness. And *Zachariah 3. 4.* Behold,

(saith the Lord to Joshua) *I have caused thine iniquity to pass from thee, and I will cloath thee with change of raiment.* And so 2 Corinthians 5. 21. *He hath made him to be sin for us, who knew no sin, that we might be the righteousness of God in him.* And how ever the Scriptures do sometimes seem to place justification in remission of finnes, (Rev. 19. 8) why yet the other part, to wit, imputation of Righteousness, is alwayes implied, and to be understood.

Quest. 2. What justification is, and how to be defined?

Ans. It is that gracious sentence of God, whereby (for Christs merits) he absolveth a true believer from all his finnes, and the punishment due for them; and whereby he accounteth him Righteous unto life eternal.

A little to open the definition: First, we say, that justification is a [sentencing,] or pronouncing of sentence; and so the word usually signifies in Scripture; it is a judicial term, taken from the Bench of the Judge, and signifies (by way of sentence) to pronounce a person Arraigned to be clear, innocent, and Righteous; as Rom. 8. 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth.* 2. We call it [that gracious sentence of God] because it was of Gods free favour to find out a remedy for poor sinners; to give Christ the material and Meritorious Cause of justification; to give faith whereby to apprehend and apply Christ and his Merits, Rom. 3. 24. *Being justified freely by his grace.*

We go on in the definition, [whereby for Christs Merits.] that is to say, for the Merit of his obedience, Passive, and Active; the Lord doth not so show mercy,

mercy as to wrong his Justice, and there fore it is said,
[Isaiah 53. 6. The Lord hath laid on him the iniquity of us
all. [He absolveth the true Believer from all his
sins:] That is to say, not onely past, but to come
in a manner, to wit, virtually; sins past being par-
doned in themselves, sins to come, in the Subject,
or Party sinning, as John 5. 24. Verily, verily I say
unto you, he that heareth my word, and believeth on him
that sent me, hath everlasting life, and shall not come
into condemnation, but is passed from death unto life.
It followeth, [And the punishment due from them:]
The Cause being taken away, the Effect must needs
be removed; as Rom. 8. 1. There is no condemnation
to them which are in Christ Jesus: to wit, neither
Eternal nor Temporal.

Now we come to the second part of justifica-
tion, [And whereby he accounteth him righteous:] That
is, for the Righteousness of Christ imputed unto
him; according unto thy style given Christ, Jer. 23.
The Lord our Righteousness: [Unto life eternal:]
This being annexed (to wit, life eternal) unto the
righteousness aforesaid. Hence it is called, Rom. 5.
The justification of life. Thus far touching the
definition of justification; Now we come to the
third question.

Quest. 3. What's the difference betwixt justifica-
tion and sanctification?

Ans. Although it be true, that justifica-
tion and sanctification be alwayes inseparable,
the person justified being ever sanctified; why
yet there be these differences following betwixt
them.

1. The righteousness of sanctification, is a right-

teousness inherent in our selves; I mean, a work wrought within us by the Spirit of God; as Eccl. 36. 27. *I will put my spirit within you.* But the righteousness of justification, is a righteousness without us, inherent in Christ, imputed to us; as Rom. 5. 19. *As by one mans disobedience, (to wit, Adam) many were made sinners; so by the obedience of one, (to wit, Christ) shall many be made righteous.* It is true indeed, this righteousness of justification is received by faith inherent in us.

2. The righteousness of sanctification is not wrought in the same measure and degree in all true Believers. A man may have grace, and true grace, and yet come far short of others in grace; as Hieronymus. *Mat. 13. 23. He that receiveth seed in the good ground, is he that beareth the word, and understandeth it, which also beareth fruit, and bringeth forth, (some an hundred, some sixty, some thirty.* And although this difference, yet all good ground; and this we may see in Hanani, who is described *Neb. 7. 2. to fear God above many; to wit, that he did truly fear God.* And so in Job, Chap. 1. verse 8. *And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth?* But the righteousness of justification is equally vouchsafed unto every true Believer, without any difference at all; every true Believer is as fully discharged from all his sins, as any other, is as perfectly righteous in the sight of God, as any other; see *Rom. 3. 22. Even the righteousness of God, (that is to say, the righteousness of justification) which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference.* So then all true Believers are not equally sanctified, but equally justified.

3. Another

3. Another difference. The righteousness of sanctification is wrought in us *not all at once*, but by degrees; hence it is compared *Prov. 4. 18. to the light that shineth more and more, unto the perfect day.* And *Ephes. 4. 16. to the body of man, which grows in stature and strength, till it come to the full perfection.* But the righteousness of justification is *done all at once*; it never groweth and increaseth at all, but is as much at our first ingrafting into Christ, our first ingrafting into Christ by faith, as it is ever after; as *Romans 8. 1. There is no condemnation to them that are in Christ Jesus*: That is to say, to true Believers, after they do believe. And *Rom. 5. 1. Being justified by faith*; (not a little, or in part justified, but justified:) this faith indeed whereby we do apprehend it, our sense and assistance of it likewise, is not perfected at once, but groweth and increaseth.

4. Another difference. the righteousness of sanctification, is never perfected in this life, *Prov. 20 9. Who can say, I have made my heart clean, I am pure from my sins?* But the righteousness of justification is absolutely perfect in this life, *Canticles 4. 7. Thou art all fair, my Love,* (saith Christ to the Church in regard of her justification) *There is no spot in thee*; Though in respect of our sanctification, we be not thoroughly cleansed from all our sinnes; yet in respect of our justification we are; according unto that, *1 John 1. 7. The blood of Jesus Christ, his Son, cleanseth us from all sinne*; the Lord accounting of the true Believer, as though there were no sinne in him, and as though he were perfectly righteous. And hence it is, that Gods people do (and may do)

more bear themselves, and rest upon their justification then upon their sanctification. Then we see the difference, or differences betwix justification and sanctification; and so we have resolved the third question.

But before we come to the Application, we are to answer some objections.

Obiect. 1. If this be a truth undeniable, that all true Believers are justified persons (for that is the effect of the Doctrine,) How comes it to pass then, that they daily pray for remission of sinnes? What need have they to do so, remission of sinnes being the chief part of justification?

Ans. 1. First in general, That they have need to do so, is plain; because our Saviour commended them this, *Matth. 6. 11, 12. Give us this day our daily bread, and forgive us our debts,* that is to say, our sinnes;) as our Saviour would have all true Believers daily to put up and renew the Petition for Temporal things, why so likewise the Petition for sinnes remission: Now, were not this needful for them, our Saviour would not have enjoyned them it.

2. More particularly, divers Reasons may be given why it is necessary for true Believers, daily to put up this suit. 1. Hereby a sense of sinnes doleful, and of their own unworthiness is nourished in them, which is very behoofeful, even for the best, so long as they are in this vale of tears. 2. They sinne daily, and therefore must put up this request daily; sin being not every way actually pardoned, until it be repented of, and pardon of it interceded. 3. A man may be a justified person; and

yet have little assurance of Gods favour and sinnes remission; this is the way to gain assistance, more and more assurance. 4. Suppose a man have great assurance of Gods favour, and sinnes remission; why yet it is his duty to beg the continuance of Gods favour, and that the pardon of his sinnes may be assured him with repentance: We read of many of the Saints in holy Writ, that prayed for that of which they were before assured; and thus our Saviour himself, although he was assured that none of his sheep should perish, as in *John*, Chapter 10, verse 28: *I give unto them Eternal life, and they shall never perish: yet* see how he prayeth for them, in the 17th Chapter verse 11; *Now I am no more in the world, but those are in the world, and I come to thee. Holy Father keep through thine owne Name those whom thou hast given me.* Thus the first objection is answered.

Object. 2. But if all true Believers be justified persons, and justification doth not onely absolve from all sinne, but likewise from all punishment: How comes it to pass then, that the Lord doth inflict so many punishments upon Believers?

Ans. Although all the miseries and afflictions of this life, be in their own nature punishments for sinne, because they are all fruits of sinne, sinne first bringing them into the world, why yet are they not punishments to all men, as is evident by the two reasons following.

1. God inflicteth no punishment upon any
2. man,

man, but for sinne; but there be many great judgements and afflictions, that the Lord layes upon Believers, wherein he hath no respect at all to their sinnes, as to the cause of these judgements; he not intending therein as a Judge in a vindicative manner to correct them for any sin; and the truth of this we may see in some examples: *Job* (we know) was a man, that sometime had many miseries and calamities upon him insomuch that his friends censured him guilty of some great sin or sins as the cause of these judgements: But the Lord reproves them for this their censure, as men not rightly understanding his servant *Job* neither the manner of his proceeding with his servants, as we may see *Job* 24. 7 *The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.* And what doth the Lord say unto Satan, *Job* 2. 3. *Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and sheweth evil, and still he holdeth fast his integrity, although thou movedst me against him to swallow him up without cause?*

Why, may you say, Had not *Job* sin enough in him to deserve as much as he endured? Yes no question. Why then doth the Lord say, that Satan moved him to swallow up *Job* without cause? Surely his meaning is, that there was nothing in *Job* that was the cause whereby God was moved thus to afflict him; he did not therein punish his sin, there were other causes of it, to wit, that by this tryal of his he might make him a pattern and

and example of faith and patience unto the Church for ever. And we know what our Saviour saith to Peter, John 21. 18. *Verily, verily, I say unto thee; when thou wast young thou girdedst thy self, walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee; and carry thee whither thou wouldest not.* Shall we suppose now that our Saviours meaning was thus, Peter, when thou comest to be old, will the Lord correct thee for thy sins? No, the Text cleares this in the next verse; *This spake he, signifying by what death Peter should glorifie God:* And this is that which our Saviour tells his Disciples touching the man born blind, John 9. 3. *Neither hath this man sinned, nor his parents, but that the work of God should be made manifest in him;* as though he should say, neither this mans sins nor his parents were the cause why the Lord smote him with blindness; but this is the cause, to wit, *That the works of God might be made manifest in him.* This is the first Reason to prove, these Judgements and afflictions are not punishments to all men, the Lord sometimes inflicting them upon Believers, without any respect at all to their sins as the cause of them.

The second Reason is, The Judgments the Lord inflicteth upon Believers for their sins are not properly to be accounted and called punishments, but fatherly chastisements and corrections only. For all punishments (to speak properly) that God inflicteth upon any for sin are causes & fruits of his wrath, wherein he seeketh not the good of the party punished, but the glorifying of his own Justice upon him,
and

satisfying of his most righteous Law.

1. But first, all the afflictions of Believers are unto them Blessings and not curses, *Psal. 94. 12. Blessed is the man (that is to say, being a Believer,) whom thou chastisest, O Lord; and James 1. 12. Blessed is the man (the Believer) that endureth temptation, that is, affliction.*

2. They are fruits of Gods special love to them, and not of his wrath: *Hebr. 12. 6. Whom the Lord loveth he chasteneth: and Rev. 3. 19. As many as I love, I rebuke and chasten.*

3. He seeketh their good in and by these afflictions, *Rom. 8. 28. all things work together for good (even afflictions themselves) unto them that love God: And 1 Cor. 11. 32. But when we are judged (that is afflicted) we are chastened of the Lord, that we should not be condemned with the world.* This David professeth, *Psal. 119. 71. It is good for me that I have been afflicted.* This is the second Reason to prove that judgements and afflictions are not punishments to all men; when inflicted upon Believers for their sins, they are fatherly chastisements and corrections only.

Object. 3. You say, that Justification consists in remission of sins, and imputation of righteousness; but how can it be that one man should be justified by the righteousness of another, by that righteousness which is inherent in another?

Ans. 1. The righteousness of Christ was the righteousness of such a person as was not only man, but God, *Jeremiah 23. 6. and so of infinite merit.*

2. Christ

2. Christ became the Believers Surety to obey and suffer in his stead (*Heb. 7. 32.*) and so his righteousness is the Believers by imputation, as the Believers sins Christ, as *2 Cor. 5. 21.* *He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.*

3. Why may not Christs righteousness be imputed to all true Believers, as well as Adams first sin imputed to his whole posterity? which the Apostle plainly tells us, *Rom. 5. 19.* *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

4. This was the end of Christs righteousness in Gods eternal decree and appointment, to wit, that it might be the righteousness of all true Believers, as *1 Corin. 1. 30.* *Who of God is made unto us righteousness;* agreeing with that *John 6. 27.* *Him hath God the Father sealed,* that is, set apart in his eternal decree; as otherwayes, why so so be the Believers Righteousnesse. Now we come to the Uses.

Use 1. To inform us touching the present Church of Rome, that she may well be called the Synagogue of Satan; and as in regard of other Errors she holds, which raze the foundation, why so in respect of the Errors she maintains touching this Doctrine of Justification.

As first, Although Christ hath freed the Believer from eternal punishment, why yet not from temporal, but he himself must satisfy Gods Justice for his sins by his temporal punishment: A Doctrine, as contrary to our definition of Justification, why, so to many places of Scripture, *Rom. 8. 1.* *There is no condemnation to them which are in Christ Jesus;* that

that is, no kind of condemnation, eternal or temporal: And *Gal. 3. 13.* *Christ hath redeemed us (to wit, all true Believers) from the curse of the Law; but temporal punishments due for sin are part of the Curse, as is plain, Deut. 28. 16, 17. Cursed shall thou be in the City, Cursed shalt thou be in the field, cursed shall be thy basket and thy store.*

2. The Synagogue of Rome denies Justification by the imputation of Christs Righteousness; this kind of Righteousness they mock at, notwithstanding the Scriptures so clear and evident this way; as *Rom. 4. 6.* *Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works:* What more plain from any Text, then an imputative righteousness from this? And so that place *Rom. 5. 19.* *As by one mans disobedience many were made sinners, (to wit, by imputation) so by the obedience of one shall many be made righteous;* that is to say, all true Believers. But how? Even by imputation. And *1 Cor. 1. 30.* *Who of God is made unto us Righteousness, Sanctification;* where the Apostle expressly distinguisheth betwixt imputed Righteousness and inherent. And *2 Cor. 5. 21.* *He hath made him to be sin for us, that we might be made the righteousness of God in him.* Where observe first, That he saith, *We are made the righteousness of God;* that is, Righteous, by such a Righteousness as God requireth, and as will abide the trial at his judgment Seat. 2. That he saith not only in the Concrete, that we are made Righteous; but in the Abstract, Righteousness; that is, perfectly and fully Righteous. 3. That we are made so in him, to wit, in Christ, not in our selves inherently.

3. The

3. The Synagoge of Rome affirmeth Justification by inherent Righteousness, that is to say, by works; a Doctrine contrary to the whole current of the Scriptures; do but see *Gal. 2. 16. Knowing that a man is not justified by the works of the Law: that is to say, by his holiness or inherent Righteousness; but by the faith of Jesus Christ; that is to say, but by faith only, apprehending and applying Christ the material and meritorious cause of Justification; And to the same purpose, Rom. 3. 28. We conclude, that a man is justified by faith without the deeds of the Law: And see Believers up and down in Scripture renouncing their works in the way of Justification; as David, *Psal. 143. 2. Enter not into judgement with thy servant, O Lord, for in thy sight shall no man living be justified. And Isai. 64. 6. See what the Church saith, We are all as an unclean thing, and all our righteousnesses are as filthy rags. So John the Baptist (Matt. 3. 14.) to Christ, I have need to be baptized of thee; And the Apostle Paul, Philip. 3. 12. Not as though I were already perfect. And the Apostle James, James 3. 2. In many things we offend all, and so 1 John 1. 8. If we say we have no sin, we deceive our selves, and there is no truth in us: The Papists so erring in this weighty doctrine, know them to be in a woful and desperate estate, and especially in regard of this last error. *Gal. 3. 10. As many as are of the works of the Law (that is, look to be justified by their works and inherent righteousness) are under the curse. And Gal. 3. 4. Christ is become of none effect unto you, whosoever of you are justified by the law; that is to say, so many of you as hope to be justified by your works, have no benefit by Christ.***

Use 2. For the great comfort and consolation of all true believers, they are justified persons; and that this is no small ground of comfort is plain, if we seriously consider the parts of justification. As first, sins remission, all a mans sins to be blotted out of the book of Gods remembrance, and never to be imputed unto him. Let us hear what David saith in this case, *Psal. 32. 1. Blessed is he whose transgression is forgiven, and whose sin is covered:* And no marvel that this is Davids judgement, sin being the greatest evil, and the proper cause of all other evils; and further, this being an infallible truth, the cause being taken away, the effect must needs cease; all affliction and judgements then being but trials or fatherly chastisements. The Ministers of God must comfort the people of God; *Isa. 40. 1. Comfort ye, comfort ye my people, saith your God;* but how, and upon what ground? See verse 2^d. *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned;* and this is the course our Saviour takes with the pallsie man, *Mat. 9. 2. Son, be of good cheer, thy sins are forgiven thee:* and when he would comfort the penitent woman, *Luke 7. 48. he said unto her thy sins are forgiven:* Hence indeed (to wit, from assurance of sin pardon and reconciliation with God) ariseth that peace which passeth all understanding, *Phil. 4. 7. no heart being able to conceive the worth of this peace,* but that only that hath felt and enjoyed it; so then this part of justification unto the true belever is no small ground of comfort. And if we consider of the other part of Justification, to wit, the imputation of Christs righteousness, is not that likewise

unto

unto the true beleever a ground or comfort? see
Isa. 61. 10. (where the Church speaking of this
righteousness, saith) *I will greatly rejoyce in the Lord,
my soul shall be joyfull in my God; for he hath clothed
me with the garments of salvation, he hath covered me
with the robe of righteousness, as a bridegroom decketh
himself with ornaments, and as a bride adorneth her
self with her jewels.* It is not a little comfort the
Christian findeth in that inherent righteousness
which God by his spirit hath wrought in him, (though
it be so stained, and imperfect as it is) when he can
find that he hath been able to pour out his soul unto
the Lord, to mourn for his own sins, and the sins of
the times, or to do any other service to God with
an honest and upright heart; O what a comfort it is
unto him! 1 Chron. 29. 9. *Then the people rejoyced;
for that they offered willingly, because with perfect
heart they offered willingly to the Lord, and David the
King also rejoyced with great joy.* And 2. Cor. 1. 12. *Our
rejoycing is this, the testimony of our conscience, that in
simplicity and godly sincerity, not with fleshly wisdom,
but by the grace of God, we have had our conversation in
the world, and more abundantly to you wards.* But if this
poor and imperfect righteousness afford such comfort;
how just cause of comfort and rejoycing hath every
true beleever, that he hath another manner of
righteousnesse then this, to wit, the perfect
righteousnesse of the Lord Jesus? Job saith of
his inherent righteousness, whereby he had been
so rich in good works; Job 29. 14. *I put on righteous-
nesse, and it clothed me:* And a goodly garment
doubtlesse) that was. Grace is a goodly garment
certainly; but if that garment that hath so many spots
and

and rents in it be so goodly, what is the perfect righteousness of Christ, that clean and white garment) *Rev.* 19. 8. And thus the Lord deals with the true Believer, not only takes from him *his filthy garments*, *Zach.* 3. 4. to wit, his sins: but likewise cloaths him with *change of raiment*; to wit; the pure and spotless robe of Christs righteousness, a garment absolutely sufficient to make the believer beautiful in Gods eyes. Thus we see the great cause of comfort, the true Believer hath, in that he is a justified person in Gods sight.

Use 3. To exhort every man and woman destitute of faith, to labour for it; seeing this is an undoubted truth, that all true believers are justified persons, their sins remitted, and they cloathed with the white robe of Christs righteousness; and if Justified; why then the adopted sons and daughters of God, *Job.* 1. 12. And so likewise Sanctified; Justification and Sanctification being ever inseparable. Thus far touching the fourth Member of the fourth Principle. Now we come to the fifth and last Member of the same.

MEMBER V.

And Sanctified.

Here we have the latter benefit, which the true Believer receives by Christ, to wit, *Sanctification*. And for the handling of it, we commend unto you this point of Doctrine:

Dodr.

Doctr. Such persons as truly apprehend and apply Christ and his merits unto themselves, and not only justified, but Sanctified. Or thus, Justification and Sanctification are inseparable. The truth of this we may observe in the coupling together of the two last Petitions in the Lords Prayer, *Matt. 6. 12, 13. Forgive us our debts (or trespasses) as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.* The former Petition being for Justification; the latter for Sanctification. And the Apostle *Paul* in the five first Chapters of the Epistle to the *Romans*, having handled the Doctrine of justification, presently in the beginning of the sixth Chapter he falls upon the Doctrine of Sanctification. And do but see, *1 Cor. 6. 11. But ye are washed, but ye are sanctified, but ye are justified.* And, *Rom. 8. 1. There is no condemnation to them which are in Christ Jesus:* that is to say, every true Believer is justified, and so likewise sanctified; if we heed that which followes; *walk not after the flesh, but after the Spirit.* And *Tit. 2. 14. Who gave himself for us that he might redeem us from all iniquity, to wit, justify us: and not that he might sanctify us too?* Yes; see further, and pursue unto himself a peculiar people zealous of good works. Now we come to the Reasons or Grounds of the Point.

Reas. 1. From the purity which is in God: he will have his Elect like unto himself, to resemble himself in Holiness, to be holy as he is holy: his pity moveth him to justify them, his purity to sanctify them.

Reas. 2. The blood of Christ: which is not only meritorious and effectual to Justification, but like-

wife meritorious and effectual to Sanctification ; as Heb. 9. 14. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

Reas. 3. Such persons as are justified, have faith ; now faith is a part of Sanctification : Nay further , where this grace of faith is, there likewise are all other Sanctifying Graces.

But for the better conceiving of the Point in hand, we propound the Questions following ; 1 What Sanctification is ? 2 Whence it is ? 3 The degrees of Sanctification ? 4 The parts of it ?

Quest. 1. What Sanctification is ?

Ans. It is a change wrought in a man or woman whereby corruption is mortified, and the special image of God restored.

A little to open this Description. I say [*It is a change wrought in a man or woman :*] To distinguish it from meer civility or common grace ; common grace only repressing and restraining corruption and reforming some outward actions. We go on, [*whereby corruption is mortified :*] that is to say, the evil quality or disposition adhering to the several faculties of the soul and members of the body is weakened, decayed, purged, and in the end abolished. We go on [*And the special image of God restored :*] We call grace the special image of God, because the soul it self (in a general sense) is the image of God : and the special image of God is restored ; that is to say, a rectified and a holy quality and disposition infused, and put upon every faculty of soul, and member of body ; that holy quality renewed

renewed which in *Adams* fall was lost. Thus we see what Sanctification is.

Quest. 2. Whence it is?

Ans. 1. Negatively, not from earthly parents; no; although holy. *John* 1. 12, 13. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* It is true indeed, children descending of godly parents are holy in the Churches esteem, and account; *1 Cor.* 7. 14. and that the parents holiness may be an occasion and means of the childrens holiness, *2 Tim.* 1. 5, & 3. 14.

2. We answer Affirmatively, from Christ: *Joh.* 1. 16. *Of his fulness (speaking of Christ) have all we received, and grace for grace.* And *Ephes.* 2. 10. *We are his workmanship, created in Christ Jesus; that is to say, regenerated in Christ Jesus.* and from Christ two ways; 1 As the Author of it: *Revel.* 3. 14. *These things, saith the Amen, the faithful and true witness, the beginning of the Creation of God: Now he that is spoken of in this place is Christ: and by Creation here we understand Sanctification, of which Christ is said to be the beginner.* 2. As the Matter and root out of which it springs; as *1 Cor.* 1. 30. *Ye are of him in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification: And hence it is that the Sanctified are said, (Ephes. 5. 30) to be bone of his bone and flesh of his flesh.* Not that we do exclude the Father and the Holy Ghost in this work; the Son Sanctifyeth by meriting Sanctification: the Holy Ghost by working it; the Fa-

ther by lending his Son to merit, and giving his Spirit to work it. Now we come to the third Question.

Quest. 3. What are the degrees of Sanctification?

Ans. Although Justification hath no degrees, why yet Sanctification hath: And hence it is that the Apostle *John*, 1 *John* 2. 12. &c. tells us of *little children*, *young men*, and *fathers*, intimating thereby the several degrees of grace that they have who are Sanctified. Hence mention is also made of *babes* in Christ, as in *Heb.* 5. 13. and *new born babes* in 1 *Pet.* 2. 2. Some having a greater measure, and some a less: and one and the same party growing from a lesser measure to a greater; and they that attain the most grace in this life, are but babes in grace in comparison of the great measure of grace, they shall have in the life to come. As 1 *John* 5. 21. *Little children, keep your selves from Idols*; the exhortation being general to all the Regenerate upon earth: Them that before he calls *young men*, and *fathers*, here he calls *little children*; to wit, comparatively, comparing the measure of grace they have in this world, with that measure they shall have in the world to come: And so we understand the Apostle *Paul*, to compare his little measure of grace in this world, with the great measure he should have in the world to come, 1 *Cor.* 13. 11: *when I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things*: And that this is the sense I have given, is plaine from the Context.

Quest.

Quest. 4. What are the parts of Sanctification?

Ans. Sanctification hath two parts; 1. *Mortification*: 2. *Vivification*. *Mortification* is that part of Sanctification, whereby the power, tyranny, and strength of Original sin is weakened and decayed, and by little and little abolished; the ground of this, being the vertue of Christs death applyed; the same power weakning sin in us which sustained him upon the Cross, as *Rom. 6. 6.* *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* *Vivification*, the second part of Sanctification is, that whereby the special image of God, or inherent righteousness is restored; and the foundation of this, is the vertue of Christs Resurrection; the same power raising us up to newness of life, which raised him up from the dead as *Phil. 3. 10.* *That I may know him, (to wit, Christ) and the power of his Resurrection:* Yet this we must remember that both the parts of Sanctification are imperfect in this life, the godly (whilst they are in this world) consisting partly of flesh, and partly of Spirit: And hence it is that their life is a continual conflict, *The flesh lusts against the Spirit, and the Spirit against the flesh* *Galat. 5. 17.* They aime at perfection, but have daily need to renew their Repentance. Wee now come to the Uses.

Use 1. To confute the opinion of divers men and women, who will say they are justified, and believe in Christ, and yet they do not at all demonstrate the same by their Sanctification: examine their lives, and it is not the way of holiness they

they persecute, but the way of sin and disobedience. In their way and course they do not turn to God, but from him, as the Lord complains of the obstinate Jewes, *Jerem. 32. 33. They have turned unto me the back and not the face: though I taught them, rising up early and teaching them, yet they have not hearkned to receive instruction.* It is swearing, prophaning of the Sabbath, uncleanness, Drunkenness, oppression, defrauding, they delight in, and not the wayes of Gods Testimonies. Nay, divers are so far from holiness, as that they cannot away with those that make a shew that way: of all people, they cannot brook the forward in Religion, but oppose and persecute them all the wayes they can: Yea, how earnest against the Holy and Zealous, even divers that are of civil conversation? to give us light, that there is a great difference between common grace and sanctifying. Well, let the prophane person, and also the meer Civilist know, that he shall dye in his sin, that dieth not unto his sin; and that so many as are un sanctified are unjustified. According to that saying of our Saviour unto *Peter, John 13. 8. If I wash thee not, thou hast no part with me.*

Use 2. For the great comfort and consolation of all such as truly desire to fear God, this being a truth, that justification and Sanctification are inseparable. The case being so with the Godly in this world, as that their Sanctification is imperfect; the flesh ever lusting against the Spirit, and sin ever present with them when they would do good: Had they no other ground to fasten their Anchor of Hope upon but their Sanctification, it could not hold them fast enough

enough against the tempests of Satans temptations, but seeing that Sanctification (although imperfect) is an evidence of another Righteousnesse which is perfect, to wit, Justification; this may bear them up and support them. The Apostle *Paul* finding Sanctification to be imperfect, the flesh to rebel against the spirit, hee cryes out, *Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death?* But considering of his Justification, he comforts himself, and *ver. 25. breakes forth into the praises of God, I thank God, through Jesus Christ our Lord:* How then, to make sure we are Sanctified persons, and therefore Justified persons, that we be not deceived in so weighty a matter, it shall not be amiss to lay down some Marks and Signs of Sanctification. But because Civility and Formality do not a little resemble Sanctity; it may not be unfit in the first place to distinguish them by some notes of Difference: and then afterwards to lay down the distinct Signes of Sanctification.

1. The Formalist (in the ordinary course) cares more for the pleasing of man, then for the pleasing of God, is more for the praise of men, then of God. The Scribes and pharisees were notable Formalists, and see what our Saviour saith unto them, and of them: *Unto them, Luke 16. 15. Yee are they which justifye your selves before men. Of them, Mat. 23. 5. All their works they do to be seen of men.* Such also was *Saul, 2 Sam. 15. 13, 30.* and *Jehu, see 2 Kin. 10. 16.* But such as are truly Sanctified, are (in their ordinary course) more for the praise and pleasing of God, then of men; more for Gods approbation, then mans; *Psal*

44. 20, 21. If we have forgotten the name of our God (say the people of God) or stretched out our hands unto a strange God, shall not God search this out? for he knoweth the secrets of the heart. And the Apostle Paul, 1 Cor. 2. 17. We are not as many that corrupt the word of God: but as of sincerity, but as of God, in the sight of God we speak in Christ: And 1 Thessal. 2. 4. As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

2. The formalist is only for an outward righteousness, little regarding inward: As we may see again in the Scribes and Pharisees, Mat. 23. 25, 27, 28. We unto you, Scribes and Pharisees, Hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. We unto you Scribes, and Pharisees, Hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outwardly; but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. But such as are truly sanctified, do as well labour for pure hearts, as clean hands; grieve for evil thoughts and desires, as well as for evil words and actions, (I do not say so much) see Psal. 51. 10. Create in me a clean heart, O God: renew a right spirit within me. And Psal. 142. 4. Incline not my heart to any evil thing; and the place forecited, Rom. 7. 24. how the Apostle bewailes his original corruption; O wretched man that I am! who shall deliver me from the body of this death?

3. The formalist will seem to make conscience

of greater sins; as Murder, Perjurie, Adultery; and the like; but for lesser sins, he makes no bones of them as wanton talking, rash anger, over-reaching a neighbour a shilling or two (now and then) in a bargain, swearing by faith or troth in his usual talk, and the like. But the Sanctified person makes conscience of every thing he knowes to be sin, from the greatest to the least 1 Sam. 24. 5. *Dauids heart smote him, because he had cut off the skirt of Sauls garment*: It was no great matter, and yet his conscience smote him for it. The truly godly person takes notice of what our Saviour saith, Luke 16. 10. *He that is unjust in the least, is unjust also in much*: that is, he that favours himself in the least known injustice, will upon occasion commit the greatest injustice. And likewise the person aforesaid, regards what the Apostle James saith, Chap. 1. ver. 27. *Pure Religion and undefiled before God, and the Father is this, to visit the fatherlesse and widows in their afflictions, and keep himself unspotted of the world*. The true religion much fears the least spot of sin; although every day he shews weaknesse and infirmities, and so have cause to renew that suite, Mat. 6. 12. *Forgive us our trespasses*; why yet he subscribes to Solomon, Eccles. 10. 1. *Dead flies cause the ointment of the Apothecary to send forth a stinking savour*: So doth a little folly him that is in reputation for wisdom and honour; And he is very willing to hearken to the Apostle Jude ver. 23. *injoyned him, to bave even the garment spotted by the flesh*: And to the Apostle Paul, 1 Thes. 5. 22. *abstain from all appearance of evil*; and would faine imitate David, Psal. 119. 141. *I have refrained my feet from every evill way,*

way, that I may keep thy word. It is not any known sin, no not the least, that he dare allow himself in the practice of. These differences are betwixt the formalist, and the holy person.

Now we come to lay down some direct signes and marks of sanctification.

1. The first signe is *A renewed knowledge*, that is to say, a new light in the mind and understanding, conceiving the things of the spirit of God, *Colos. 3. 10. And have put on the new man*, (speaking of the holy Colossians) *which is renewed in knowledge*; as though all that were Sanctified had a renewed knowledge. This is a part of Gods covenant with his Elect, *Jer. 31. 34: They shall all know me, from the least of them unto the greatest of them, saith the Lord.* And hence it is, that the Apostle saith, *2 Cor. 4. 3. If our Gospel be hid, it is hid to them that are lost.* And upon this ground it is, that the sanctified are called the *children of light* *2 Thes. 5. 5.* The unsanctified may have a great deal of literal and speculative knowledge: but they have not a jot of spiritual and improving knowledge.

The second signe of one sanctified, is a new quality in the will; a readinesse to hear the voice of God in all things, and to obey it, *John 8. 47. He that is of God, heareth Gods words; yee therefore hear them not* (saith our Saviour to the rebellious Jews) *because ye are not of God.* And *Psal. 27. 8.* (saith David to God) *When thou saidst, Seek yee my face; my heart answered, Thy face Lord will I seek.* The sanctified person hath a flexible heart to the word.

The third Signe, *new affections.* As especially love to God; *Psal. 18. 1. I will love thee oh Lord*

strengthen

Strength (saith *David*) And *Psal.* 116. 1. *I love the Lord.* Thus we see sanctified persons described, *Psal.* 97. 10. *Ye that love the Lord, hate evil.* And this love to God, the sanctified person manifests divers waies.

1. By an earnest desire after such means, as whereby he may have converse with God; as praier, reading, and hearing of the word, &c. How was *David* addicted to the use of those means (if we look into the book of the *Psalms*) and so all the *Worthies* of God we read of in the *Scriptures*: Oh how is the sanctified man or woman crossed, if they be the least restrained of their liberties these wayes? and however the unregenerate part be backward to the duties aforesaid, yet this they mourn for, and do not in the ordinary course omit them.

2. They manifest their love to God by a love to his children, 1 *John* 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* See *David* *Psalms* 16. 2, 3. *My goodnesse extendeth not to thee; but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* And *Psal.* 119. 63. *I am a companion of all them that fear thee, and of them that keep thy precepts.* The more holy, the more watchful; the more they observe the image of God to shine upon any, the more they love them. Such as love not the Saints are not sanctified.

3. They manifest their love to God by an endeavour of universal obedience, *John* 14. 15. *If ye love me, (saith our Saviour) keep my commandments.* And verse 21. *He that hath my commandments and keepeth them, he it is (and he only) that loveth me:* And therefore

fore see what David saith, *Psal. 119. 5.* *Oh that my waies were directed to keep thy statutes!* The sanctified man out of his very love to God, would fain keep his commandments.

Fourthly, They manifest their love to God by grief and heavinesse when the Lord is at any time absent from them in their own apprehensions, *Psal. 22. 1.* *Unto thee will I cry, O Lord, my rock; be not silent to me, lest if thou be silent to me, I become like them that go down into the pit.* And *Psal. 88. 14.* *Lord, why castest thou off my soul? Why hidest thou thy face from me?* Thus we see the third signe and mark of sanctification; *as love to God, and the love manifested, as you have heard.*

The fourth signe of sanctification. *A continual combat betwixt the flesh and the spirit; Gal. 5. 17.* There may be a combate in the un sanctified, and divers times; but that is between two severall faculties, the conscience and the will; the conscience testifying from sin, the will pulling and halting unto it. Now this is not a combat betwixt the flesh and the spirit, but a combat betwixt the flesh fearing, and the flesh desiring: whereas the combat that is in the sanctified, is in one and the same faculty. As for example, the will of the sanctified person drawing two waies, at one and the same time: the flesh one way, and the spirit another; I mean, corruption one way, and grace another: corruption, the unregenerate part, drawing to sin; grace, the regenerate, at one and the same time pulling back. And so on the contrary, grace the regenerate part moving to good, but at one and the same time the flesh, corruption pulling back, as *Rom. 7. 19.* *The good that I would, I do*

not, but the evil which I would not, that I do: And many like passages we have in this same chapter. And so Galat. 5. 17, *The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.* This is an evident mark of grace, for there cannot be this combat, but there must needs be sanctification.

Use 3. For Exhortation. And there be two branches of it.

First, to exhort all such as are sanctified, to endeavour a progress, a growth in grace: for as we have heard, although justification hath no degrees, why yet sanctification hath. And therefore such as have grace must ever be labouring further degrees. Now to this purpose, some Motives, and Means.

Motive 1. Gods command, 2 Pet. 3. 18. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* The Thessalonians were a very holy people, and yet 1 Thes. 4. 10. the Apostle would have them to abound more and more.

Motive 2. This will be a demonstration to us, that the grace we have is kindly, and of the right stamp; it being the nature of true grace ever to desire the encrease of it self. See *Matth. 31. 13. 32. The kingdom of heaven* (that is to say, the kingdom of grace) *is like to a grain of mustard-seed, which a man took, and sowed in his field, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of heaven come and lodge in the branches thereof.* And ver. 33. *Another parable spake he unto them; The Kingdom of heaven is like unto leaven, which a woman took* and

and hid in three measures of meal, till the whole was leavened. And so *Psal.* 92. 12, 13, 14. The righteous shall flourish like a Palm-tree; He shall grow like a Cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the Courts of our God: They shall still bring forth fruit in old age, they shall be fat and flourishing.

Motive 3. If we do not grow, we go back; and a declining condition is very uncomfortable; what with the dolours inward, and the afflictions outward, which attend such an estate. These be the *Motives*.

Now the *Means* of growth, that is to say, some inward helps this way, (for as touching outward means, the next Principle intreats.)

Means 1. We must often by our faith apply Christ to Justification: The more we apprehend Gods mercy in Christ unto us this way, the more our hearts turn towards him in love and obedience: 1 *John* 4. 19. We love him because he first loved us: And 2 *Cor.* 5. 14, 15. The love of Christ constraineth us, because we thus judge, that if one died for all, then will we all die. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. The more clearly we apprehend Christ our Justifyer, the more we find in him to be our Sanctifyer, See *Eph.* 3. 16, 17, 18, 19.

Means 2. We must often by our faith have recourse to Gods Promise in this kind. The Lord hath made many gracious Promises to further us in the way of Sanctification; as *Hos.* 14. 4. I will heal their backslidings: And *Rom.* 6. 14. Sin shall not have

have dominion over you : And lo *Mal. 4 2.* Unto you that fear my name, shall the Son of Righteousness arise with healing in his wings : And ye shall go forth and grow up as calves of the stall, *Jer. 32. 39, 40.* And *Mat. 23. 29.* Unto every one that hath, shall be given, and he shall have abundance. Such Promises as these we must call to mind, and be earnest with the Lord in Prayer to make them good unto us.

Branch 2. To exhort all such as are not sanctified to labor for Sanctification. *Motives : Means.*

Motive 1. No Sanctification, no Salvation; *Heb. 12. 14.* Without holiness no man shall see the Lord : And *Mat. 5. 20.* Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven; and the Scribes and Pharisees were men very civil.

2. By Sanctification we shall conforme to the holy God, have his special image upon us which we had, and lost in Adam. *Ephes. 4. 24.*

3. Sanctification is the end of our Election, Redemption, and Vocation. The end of our Election, *Ephes. 1. 4.* According as he hath chosen us in him before the foundation of the world that we should be holy. The end of our Redemption, *Tit. 2. 14.* Who gave himself for us, that he should redeem us from all iniquity and purifie unto himself a peculiar people, zealous of good works. The end of our Vocation, *1 Cor. 1. 2.* Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints.

4. Sanctification is not the least part of glory and eternal felicity. *2 Cor. 3. 18.* But we all with open face, beholding as in glass the glory of the Lord, are changed into the same image from glory to glory (that is, from

one degree of grace to another) even as by the Spirit of the Lord,

5. Where there is not Sanctification, there can be no true faith: and if no true faith, why then no justification nor Adoption. These the Motives to Sanctification.

Now the *Means* or inward helps; for as touching the outward means, the next Principle acquaints. Sanctification (we know) consists of Mortification and Vivification.

1. Touching *Mortification*. 1. Weigh and perpend that either sin must die, or the sinner must die eternally. *Rom. 8. 13. If ye live after the flesh* (that is, if sin be not mortified in you) *ye shall die*; that is to say, eternally.

2. Weigh and consider the great love of God in giving his Son to dye for sinners *John 3. 16.* and wilt thou shew love to him again, by fighting against sin, which he hates?

3. Weigh and perpend the great love of Christ who willingly underwent that accursed death of the Cross for thy sins. Now wilt thou nourish that which cost him his life?

Then as touching *Vivification*, the other part of Sanctification, weigh and perpend Christs Resurrection.

1. The efficient cause of it, to wit, the Spirit of God: And thus think with thy self, If the same Spirit which raised up Christ from the dead dwell in me, he shall raise up my soul from the death of sin to the life of grace: as *Rom. 8. 11. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mor-*

tal bodies by the Spirit that dwelleth in you; and as their mortal bodies at the last day, why so their souls in this world.

2. Meditate upon the end of Christs Resurrection, which was, that death might no more have dominion over him, but that he might for ever live to God; which should be thy study and endeavour, even to live to God in a life of holiness and Righteousness. See Rom. 6. 9, 10, 11. *Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him; for, in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise, reckon ye also your selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.*

3. Meditate upon the consequence of Christs Resurrection, to wit, his Ascension into heaven, and his sitting at the Fathers right hand. So shouldst thou labour to have thy affections above, and thy conversation in heaven: *Colos. 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth.* And so the Apostle professeth of himselfe, *Philippians 3. 20. Our Conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.* And thus much touching the fourth Principle.



PRINC. V.

Quest. What are the ordinary or usual means for obtaining of faith ?

Answ. *Faith cometh only by the preaching of the Word, and increaseth daily by it : as also by the administration of the Sacraments, and Prayers.*

MEMB. I.

Faith cometh only by the preaching of the Word ; and increaseth daily by it.

THE fifth Principle acquaints us with the ordinary outward means whereby faith is obtained and increased.

And first, the Catechisme makes known unto us the ordinary outward Means whereby faith is obtained, *Faith cometh only by the preaching of the Word.* And this passage of the first Member, we commend to your consideration in the Proposition or Doctrine following.

Doct. *The preaching of the Word is the only, ordinary, outward Means for the begetting of faith.*

The Scriptures are very clear this way. Do but See *Rom. 10. 8.* *That is the word of faith which we preach.* Not only the proper object of faith ; but also the proper instrument of faith ; And so *ver. 14.* of the same Chapter, *How shall they believe in him of whom they have not heard ? and how shall they hear (to wit, for the*

the obtaining of faith) *without a Preacher*? And in
 17. the Apostle concludes the point in hand, *So*
when faith cometh (to wit, in the ordinary course) *by*
hearing (that is to say, by hearing the Word preach-
 ed,) *and hearing by the word of God*; that is to say,
 by the ordinance and appointment of God. As
 though the Apostle should say, Do you ask me, how
 the hearing of the word preached comes to be the on-
 ly, ordinary, outward means for the begetting of
 faith? I answer, by the ordinance and appointment
 of God. Many other places of Scripture come up
 to the Point in hand, as *Job. 33. 23. Elihu* speaking
 of the humble soul made capable of faith; *If* (saith
 he) *there be a messenger with him, an interpreter, one a-*
mong a thou (and to shew unto man his uprightness; the
 word is *rectitudinem*, or righteousness, to wit, the
 righteousness of faith, or which faith apprehends:
 As though the Ministry of the word were the proper
 means of faith. And so *Matth. 28. 19. Go ye, and*
teach all Nations (saith our Saviour unto his Apostles)
 the word in the Original is, *make Disciples*; that is,
 by preaching beget men and women to the faith. And
Mark 16. 15, 16. Go ye into all the world, and preach
the Gospel to every Creature; (to every reasonable
 Creature, Gentiles as well as Jewes) and observe
 what followers, *He that believeth*;] as though the
 preaching of the word were the only ordinary means
 for the begetting of faith. And in the same manner
 it followeth, *1 Tim. 3. 16.* and the same purpose, *John*
17. 20. Rom. 1. 15, 16. Now we come to the Grounds
 or Demonstrations.

Reas. 1. The first Ground is, the unbelief which
 generally reignes in such places and Congregations

where the preaching of the Word is not. Examine those places, and what shall we find that favours of faith? what gross ignorance? what prophaneness, and what worldliness may be observed in them? men and women living, as though they had no souls, or as though the soul were mortal, and the body immortal; frugality and worldly providence being the greatest perfection aimed at. The very best in the places aforesaid (who content themselves without the preaching of the Word) *supposing gain to be Godliness*, 1 Tim 6. 5. thinking that he is Religious enough that stores up outward things for himself and posterity. This is one Demonstration to let us see, that the preaching of the Word is the only ordinary, outward means for the begetting of faith; to wit, The general unbelief and fruits of it, which reign in those places where this ordinance is not.

Reas. 2: The second Ground. The opposition which is in those persons who have not faith, to the preaching of the word (especially being plain and powerful :) To this purpose see 2 The. 3. 2. (as though all unbelievers did oppose this Ordinance, and so they do in some kind or other) Hence it is that such persons have so many exceptions to the Ministers of God and their families; for so sometimes the persons aforesaid reach to the Minister by causeless carping at his Family, or by aggravating every weakness and infirmity of them in his Family. It may be some of them are more modest then to speak against the Minister himself; but they will labour his derogation, and to derogate from his pains by inveying against those appertaining unto him, his Family, or Associates. Hence it is likewise that the persons aforesaid do account the

best

best kind of preaching, (to wit, plain and powerful) no better then foolishness, 1 Cor. 1.21 that they say, it was never good world since there was so much preaching; since so much preaching the times are grown hard, good house-keeping is laid down, and all merriment and joviality is gone out of the world. And hence it is, when they observe any forward to hear Sermons, that they say, they are mad, or will go made, that all such are hypocrites and dissemblers, and of all people in the world, not to be trusted; brand them with the names of Puritans and Precisians: Now this opposition in such, as have no faith, to the preaching of the word, is an evident Demonstration that the preaching of the Word is the proper Ordinance for the begetting of faith: The preaching of the word opposeth unbelief, and unbelievers oppose it.

Reas. 3. The third Ground. The great conscience that the ministers of God, of all Ages have made to discharge this Duty; as do but see *Jerem. 20. 9. Acts 3. 42. and 6. 4. and 1 Corinth. 9. 16. Woe be unto me* (saith the Apostle) *if I preach not the Gospel, 2 Timorh. 4. 2.* And so at this day, the more conscionable Ministers are, the more they labour in the Word and Doctrine, the more diligent they are in preaching of the Word; they well knowing, that as this is a good means to perfect faith in those that have it; why so, that it is the only ordinary means to beget faith, to make Satan to fall like lightning from Heaven, to enlarge the Kingdom of the Lord Jesus.

Reas. 4. The fourth Ground. The high esteem of the preaching of the Word by all such as have faith

(by all that are kindly Believers) except in times of desertion, thereby intimating that it was the only outward means of their faith: And from their high esteem of this Ordinance it is, that they do so frequently and fervently pray, that the Lord would more and more send forth Labourers into his harvest; that they do so plot and project to live under a faithful and conscionable Ministry; that they do so honour and reverence painful and conscionable Ministers; that they are so liberal and bountiful to them that they do so grieve, when any of their mouths are stopped; that they are such frequenters of Sermons. And hence it is that they do so stir up their Families, Friends, and Neighbours to partake of this Ordinance, *Isai. 2. 3.* Now this high esteem that all true Believers have of the preaching of the Word doth not a little demonstrate the good they have received by it, to wit, Faith and Conversation.

Reas. 5. The fifth Ground. The experience of the blessings that have attended the preaching of the Word this way, to wit, for the begetting of faith. As consider we first of particular persons: 2. Of particular Churches.

1. Of particular persons, *1 Tim. 1. 2. Tit. 1. 4. 3. Job. 4. Philem. ver. 16, 19.* Nay, such desperate persons coming in this way, as many of the Priests who had a chief hand in crucifying Christ, *Acts 6. 7.* And some of the mocking Athenians, who held the Apostle Paul no better then a Babler, *Acts 17. 18, 34.*

2. Consider we of particular Churches, as *Acts 18. 8. 1 Cor. 4. 15. Galat. 3. 2 Ephes. 1. 13.* Nay, all the particular persons and Churches writ unto, their faith and conversion is ascribed to the preaching of the

the Word, as the only outward means, as might easily be manifested.

Reas. 6. The sixth Ground (which is sufficient if there were no other.) The good pleasure and appointment of God: He in his eternal Wisdom hath ordained the preaching of the Word as the only, ordinary, outward meanes for the begetting of faith; as *Isai. 57. 19.* *I create the fruit of the lips, peace, peace, to him that is a far off, and to him that is near, saith the Lord.* By Peace, peace, we are to understand abundance of peace, which is a fruit of faith: By the fruit of the lips, the ministry of the Word. And observe the word *Create*, that is, I ordain: the meaning of all is, I ordain and appoint the Ministry of the Word as the only ordinary means of faith, the mother of true peace. And *James 1. 18.* *Of his own will begat he us with the word of truth.* Why did he beget us to the Faith with the word of truth? Because he would, because he so pleased. And *Rom. 10. 17.* *So then, Faith cometh by hearing, and hearing by the word of God.* How comes the hearing of the Word preached to be the meanes of faith, the only, ordinary outward means of Faith? By the Word of God; that is to say, by the ordinance and appointment of God. And so *1 Corinth. 1. 21.* *For after that in the wisdom of God (this frame and Government of the world, wherein the wisdom of God shineth so clearly) the world by wisdom (to wit, by that wisdom) knew not God; it pleased God by the foolishness of preaching (a means which the world holds foolish) to save them that believe.* First to beget faith in them by this means, and then by faith to save them. And to the same purpose are

are the places following, *Luke* 1. 16. *Acts* 16, 17, 18. and *2 Cor* 5. 16, 19, 20. Thus you see that, the point is very clear and evident that the preaching of the Word is the only, ordinary, outward means for the begetting of faith.

But before we come to the Application, we intend to answer some Questions and Objections.

First, Two Questions. The first Question, What Preaching is? 2. What are the signes of such Preachers as are the most likely to beget faith in men and women?

Quest. 1. What preaching is?

Ans. Preaching (in a general and large sense) is to declare, or any wayes make known the will of God unto man. In this sense every declaration of the will of God (be it by way of his Mercies, Judgment, or Creatures) may improperly be called Preaching, as *Psalms* 19. 1. And in this general and large sense, Reading also may be called Preaching.

But Preaching in a more special and proper sense is a publick action of the Minister, whereby he opens and expounds the Scriptures, and applies them to the use of his hearers: *Nehem.* 8. 8. and *2 Tim.* 2. 15. This is the preaching which our Saviour intends, *Mark* 16. 15. and the Apostle Paul, *2 Tim.* 4. 2. and which the same Apostle implies, *Rom.* 10. 17. as is plain, compared with *ver.* 14. of the same Chapter: and so that kind of preaching which the Catechism speaks of, This kind of preaching being the only ordinary, outward means for the begetting of faith.

Quest. 2. What are the signes of such Ministers and Preachers, as are most likely to beget

beget faith in men and women.

1. When Ministers are laborious and industrious (hence it is that the Ministers of God in Scripture are called, *Husbandmen*, *Labourers*, *Criers*) when in their private studies they give attendance to reading, *1 Tim.* 4. 13. when they are oft in the Pulpit, *2 Tim.* 4. 2. and there zealous, *Isai.* 58. 1. Such Preachers (as it were) compel men and women to come in.

2. When Ministers are much given to Prayer, *Acts* 6. 4. *1 Thes.* 3. 10. Do but observe how fruitful the pains of such are.

3. When Ministers preach distinctly and plainly *Jer.* 15. 19. *2 Tim.* 2. 15.

4. When they are of holy lives and conversation *Acts* 11. 24.

* 5. When they are much, but unjustly opposed and persecuted by Satan and his instruments (so were all the Prophets and Apostles) this doth not a little enlarge them in their pains. Let but the people of God observe the fruit of a persecuted Ministry.

6. Lastly, When Ministers already and formerly have been instruments to beget faith, the blessing of God hath formerly attended their pains this way: as the Apostle could tell the *Corinthians*, *1 Cor.* 4. 1. 5. and 9. 2. Those that have be-
got to the faith, are likely still to be instruments in that kind. Now we come to answer some Objections.

Object. 1. What will you say then of our Ancestors and forefathers (that did not enjoy Preaching) what, did they all die without faith, and so consequently, are they all damned?

Ans. This were a very harsh and uncharitable censure:

censure: And yet first, it must needs be granted, that we in these times are much bound to God for the plentiful fruition of the Ordinary means, to wit, the preaching of the word. 2. That the case of the multitude in the times aforesaid was very fearful and lamentable, according to these places of Scripture. *Prov.* 29.18. and *Acts.* 17.30. *The times of this ignorance God winked at*, or regarded not; that is, cared not what became of them that lived in those times: this the Apostle *Paul* speaks of those Gentiles that lived in those times when the ordinarie means was not enjoyed. And *Acts* 18. 10. As though where the Lord hath much people, many of his Elect; he doth use to send the Ministry of the word.

But notwithstanding the premises, it cannot be denied, but that the Lord had some of his Elect in all ages; and no question, did work faith in every one of them, either by other means (when they did not enjoy the ordinary means) or else immediately. For in extraordinary times (when the ordinary means can neither be had for cost nor labour) the Lord works extraordinarily, in so many as belong to election. As at this day he works in Elect infants (that are taken away by death before they come to years) and so in naturall fools, distracted people, and such as are born deaf, belonging to election.

Object. 2. But may some man say, me thinks the reading of the Scriptures should be as good a means for the begetting of faith, as preaching.

Ans. First, I am so far from speaking a word against the reading of the Scriptures, as I could earnestly desire that men and women were more frequent and constant in that exercise; that in private

a part of their family and secret devotions) they would more diligently exercise themselves in the reading of the Scriptures ; that they would make more conscience of attending unto the Scriptures read in publick , and not do , as some , who cast not to come to the Church or Chappel , untill the Minister be ready to go into the pulpit : The reading of the Scriptures privately , and the attending unto them read publickly , doth not a little prepare and further people to profit by preaching.

2. I answer , You do ill to compare reading with preaching ; preaching being a more likely means of knowledge , and the encrease of every grace , then reading. A man comes into a Wardrobe where many rich garments are folded up together in a narrow roome ; this is something : But these garments being unfolded and laid forth in his view particularly ; this is a great deal more for his information and satisfaction : what is a heap of corn , to corn threshed out , and ground ? a loaf of bread in the lump , to a loaf divided and cut in pieces ?

3. We must give that ordinance leave to be the ordinary means for the begetting of faith , which the Lord in his wisdom hath appointed , 1 Cor. 1. 21. It is Gods wisdom , not ours , that must appoint the ordinary means of faith.

Now we come to the Application :

Use 1. For *reprehension* : First , To reprove divers in the Ministry.

First , Such as take upon them pastoral charge and have no skill , no ability to divide the word , to expound and apply the Scriptures to their congregations : those are they whom the spirit of God calls

cals dumb dogs, *Isa.* 56. 10. It is true indeed, many men and women praise and like well of such Ministers, say they are honest, quiet, and peaceable men, and would have all well with little adoe. But the truth is, they are but criers without voices, messengers without legs, and nurses without milke; and to speak plainly, no better then soul-murderers. And were but the eyes of their people opened, they would be so far from praising and likeing of such Ministers, as they would account them an heavy and intolerable curse, *Prov.* 11. 26.

Secondly, To reprove such Ministers as have ministerial gifts, can preach, and yet seldome do. The former we may call *idle Ministers*, and these *idle Ministers*; Do such Ministers take the best, and likeliest course to beget faith in their hearers? do they imitate the Apostles? *Acts* 6. 4. Do they in this slothful way of theirs behave themselves as Gods seedsmen? *Eccles.* 11. 6. as Gods husbandmen? *1 Cor.* 3. 9. The husbandmans work (we know) is never at an end Spring, Summer, Autumne, Winter; what vacation to him in any of these seasons?

Thirdly; To reprove such Ministers as preach, and that frequently; but not to the capacities of their hearers, and so, as in likelihood they may profit; with their quaint conceits, their mixture of languages, and their confused method, they only tickle the ears of their people, but are never likely to come near their hearts. The day of Pentecost, when cloven tongues rested upon the Apostles, *Acts* 2. 6. They speak to every man in his own language. And so *Nehem.* 8. 8. *1 Cor.* 2. 1, 4. And *Acts* 14. 1. Paul and Barnabas had regard to the manner of their preaching; and see the

effect of it; a plain methodical, and powerful preaching is the likeliest to beget faith.

Fourthly, To reprove such Ministers as preach, and preach frequently, and plainly; but their lives are blemished with some scandalous sin or other they live in the practise of, *Isaiah 56. 11, 12.* I do not deny, but such Ministers may be Instruments to beget faith; yet

1. They are not in all points so qualified, as is fit the Ministers of God should be: *Titus. 1. 7.*

2. They cannot upon good grounds expect such a blessing upon their pains, as holy Ministers may; *Acts 11. 24.* The bad life of a Preacher, doth not a little disgrace Preaching, and hinder the powerful effect of it in the hearts of his Hearers; *Rom. 2. 21, 22, 24.* *2 Sam. 2. 17.*

As this Use of Reproof doth extend it self to Ministers, so likewise to the people, or Hearers; divers of them being very careless of this Ordinance, (the Plain and powerful Preaching of the word;) and so consequently of faith: as;

1. Such as live in places where this great blessing is, and yet do not value it, highly esteem of it; and this they manifest divers wayes: 1. Being so ready to speak evil of their painful Watch-men, or at the least ready to entertain evil reports of them, contrary to that *1 Tim. 5. 19.* 2. So unwilling to impart to their outward maintenance, contrary to that, *Galatians 6. 6.* and *1 Cor. 9. 11.* See *2 Sam. 24. 24.* 3. By partaking of their pains so seldome: It may be sometimes they will hear a Sermon (when they have little else to do,) but do not hear constantly; contrary to that, *Prov. 8. 34.* *2 Tim. 4. 2.* Preaching
and

and hearing are Relatives, Ministers must not Preach to the walls.

2. To reprove such people, as live in places where Preaching is not, and yet do not cast to remove to such places, as where it may be enjoyed; and in the mean time, do not take pains upon the Sabbath and other dayes, to partake of this Ordinance, where it may be had. Surely such people little weigh the Doctrine in hand, neither the places of Scripture following, *Prov. 29. 18 Mat. 15. 14.*

3. To reprove such people, as being to remove from one place to another, to settle their abode never enquire after this *one thing necessary*; or if they be to send their Children abroad, to live in this service or that, never think of it, what Minister they shall live under, whether a dumb Dog, or a Preaching Minister. It may be, (nay no question) if themselves be to remove, they will enquire of the Ayre, Water, and other outward commodities and conveniences. And so for their Children, whether they shall be sure to have their wages paid them, to have meat and drink enough: but for them or theirs living under a conscionable and painful Ministry, is no part of their care.

4. Especially to reprove the prophaneity of such as cry out, that it was never good world since there was so much Preaching, so many Preachers. That say, (or at the least think) of all Callings and condition of men, Preachers might be best spared. But how contrary these men are to God, do but see *Jer. 3. 17. Isaiah 30. 20. 2 Kin. 2. 12. and 2 Chron. 17. 9. 10.* Thus much now for this use of Reprehension.

Use 2. For

Use 2. For Information. 1. To let us see how great cause we have to pity such as do not enjoy the Preaching of the word; such poor souls *sitting in darkness and the shadow of death*: and so, little likelihood of their attaining to the grace of faith; the Preaching of the Word being the onely ordinary means that way, as we hear in the Doctrine. And the more to be pityed such persons be, because they do so little pity themselves; for who so little sensible of the want of Preaching, as they that have it not? Well, although they do not pity themselves, yet let us (who know them to be the objects of pity) in pity to their poor souls, pray (and that earnestly) for their supply this way, according to our Saviours example and command, *Matthew 9.36. &c.*

2. To let us see into the hopeful condition of such as do enjoy this Ordinance, and constantly depend upon the same. If our friends, kindred live in such places, where plain and powerful Preaching is, and they usually partake of the same, (although for the present we conceive them in the estate of nature, and their way and course but carnal) why yet they are people of hope, and there is some probability of their conversions in due time. The principal end why the Lord doth send forth, and imploy his Ministers, is to gather his elect. And their sending to places, doth argue the Lord to have of his Elect there. And why may not thy kindred and friends be of that number?

Use 3. For Exhortation. 1. To exhort Pastors,
2. People.

1. Pastors, that they would Preach, preach, preach; that they would be diligenc in the duty of Preaching, seeing it is the onely ordina-

ry means for the gaining of Souls, and for the winning of their people to God; and so, they shall manifest, not onely a great love and affection to their people, and Congregations, but likewise to themselves: 1 Cor. 9. 16. Dan. 12. 3. Nay even to Christ himself, John 21. 15. &c.

2. To exhort the *People*, that they would not appoint God by what means to bestow faith upon them, but would submit to his appointment and Ordinance. Then may a man assure himself of a blessing, when he seeketh it in the Ordinance of God, in that way which God hath chalked out and appointed for that end and purpose. Why doth bread nourish us, rather then the graft of the field? It is Gods Ordinance. And if the Lord will have faith to enter by the ear, as at the first sin did; let us not stand reasoning with him, but submit to his Ordinance. Oh therefore all men and women, that think they have souls (and desire the good of them) let them make out to this Ordinance upon the Sabbath, upon the Week-day; borrow some time of the particular calling; hear in season, and out of season; suffer not the body to starve the soul, the particular calling to ingross all your time from the general. Nay, call upon your families, friends, and neighbours this way. *Isaiah 2. 3.* As *Philip* called *Nathaniel*, *John 1. 43.* &c. And the woman of *Samaria* fetch'd her Neighbours to come to Christ, *John 4. 29.* So let us excite and stir up one another to this Ordinance. And thus farre touching the first part of the first Member; *faith cometh onely by the Preaching of the Word.*

Now in the next place, the Catechisme acquaints us with the princ'pal outward means whereby faith is increased

encreased. 1. By the Preaching of the word, or the hearing of the word Preached. 2. By the administration of the Sacraments. 3. By Prayer.

The first outward means the Catechisme mentions for faiths encrease, is the Preaching of the word, in these words, *And encreaseth daily by it*: And from this passage we commend this point of Doctrine.

Doct. *As the preaching of the word is the onely ordinary outward means for the begetting of faith, why so it is a very good means for the daily encrease of faith.* More briefly, *The preaching of the word, or the hearing of the word preached, is a very good means for the daily encrease of faith.*

This Ordinance is like to a kind, natural Mother, which giveth suck to the Child which she hath brought forth; it being, not only the seed of faith, but likewise the daily food of it.

The Doctrine in hand is very evident, if so be we look into the Scriptures: as *Ephes. 4. 11, 12. Romans 1. 11. 1 Thessalonians 3. 10. Acts 14. 21, 22. and 20. 31. And 1 Pet. 2. 2.*

If we would have the point further argued,

1. Take we notice of the promise of God unto true Believers, constantly, and conscionably depending on this Ordinance; *Mark 4. 24.*

2. Of the great hunger and thirst that is in true Believers unto this Ordinance, *Job 23. 12. Psalm 27.*

4. *Amos 8. 12:*

3. Consult we with experience. Such Believers, as take all lawful occasions; and fitting opportunities to partake of this Ordinance, do they not come on in faith, and the other graces of Gods Spirit? *Psalm 51. 8.* But such of them as are

more

more careles of this Ordinance, suffer sloth, and a very trivial impediment to hinder them from it, (at the least on the week day;) is not their faith little and languishing?

Object. But may some man say, Do you think that Sermons on the week day are to be attended and waited on?

Ans. Yes, no question, by all men and women that can possibly find time and leisure from their particular callings, 2 *Tim.* 4. 2. *Acts.* 13. 42. (in the space betwixt that and the Sabbath, as it is in the Original.) And *Luke* 19. 47, 48. And when they cannot partake of this Ordinance (on the week day) without the overthrow of their particular callings; yet surely then they ought to desire after it, and to account them happy, that may take that liberty themselves may not: as *David* (when he was hindered from Gods Publick Worship) doth express himself, *Psal.* 84. 1, 2, 3, 4. Now we come to the Uses.

Use 1. To reprove some that profess themselves to have faith, but are too careless of partaking frequently of this Ordinance; any little sickness, pain or cold keeping them from the Publick Assembly upon the Sabbath; and the least worldly occasion hindring them from it on the week day. Such persons do not imitate *David*, *Psal.* 27. 4. nor *Mary*, *Luke* 10. 39. but *Martha*. Such Professors are not like to come on in faith, have little comfort of their faith, do not by their profession much beautifie the Gospel. And surely this neglect is one main cause, why many old Professors, are but mean Proficients in knowledg, faith, and holy conversation; and why they are so outstripped by young Professors that are

more

more diligent in the use of this means : as *Prov.* 10. 4. and 18. 15. These persons may think themselves wiser then those that are more forward ; but when their faith comes to be soundly tryed , by any great affliction , they will (by woful experience) find the contrary : Fiery trials are to be expected , and looked for of all Christians ; and then a great stock of raith will not stand a man in little stead.

Use 2. To incite and stir up all true Believers constantly to depend on this Ordinance, and if their particular callings be such, as will not suffer them often (on the week day) to partake of it, why yet let them partake in affection ; earnestly desire after this *Manna*, and bless God for the liberty that others have in this kind. It is true indeed, those that are so forward this way, shall be called Percussions, fools, and mad people, by the worldly wise ; and that they will gad to Sermons , until they have made all away , and brought themselves to beggery ; but *Wisdome is justified of her Children* : and if the like aspersions (in the same case) were cast upon the Head, well may the Members be contented ; *Mark* 3. 21. And for beggery which they object, let the true Believer rather hearken to Gods Spirit , then to those Carpers and Cavillers , *1 Tim.* 4. 8. *Psal.* 34. 10. and *Marth.* 6. 33.

Now that we may profit, more and more profit by partaking of this Ordinance, I will lay down some directions.. 1. Some things must be done before we come to hear. 2. Some things in the act of hearing 3. Some things after we have heard.

1. Some things must be done before we come to hear, as

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1. We

1. We must come in hatred of all sin. That this must be laboured and endeavoured, see *Ezek. 14. 1.* unto the ninth verse. And *1 Pet. 2. 1, 2.*

2. We must come with our hearts as empty of all worldly cares and thoughts, as possible we can attain unto: *Exod. 3. 5.* As *Abraham*, when he went to sacrifice his son in the Mount, left his Afs and his servants a good space behind him; *Gen. 22. 5.* So must we put away and abandon our worldly thoughts and cares, when we come to hear the word; labour all we can to come with empty and free hearts this way.

3. We must come with humble hearts, and hungry appetites to this Ordinance, (being sensible of our great need of it, that we may be further builded up) *Psal. 25. 9. Luke 1. 53. and 1 Pet. 2. 2.*

4. We must come with a readiness and willingness, to hear and learn every truth the Ministry of the word shall commend unto us, (as well one truth as another, suppose never, so cross to our humours) *Acts 10. 33.* And so Ministers are injoynd to teach, (as they have time and opportunity) *Marth. 28. 20. Acts 20. 27.*

5. We must come with a purpose and resolution to obey and practise, so far as the Lord in his word shall reveal himself unto us, *Psal. 119. 33, 34. John 7. 17.*

6. We must come in faith and confidence of a blessing upon our hearing, according as God hath promised, *Isaiah 55. 3. and 57. 19.* Do we not know what the Lord hath said of his word *Acts 20. 32. James 1. 21.* Believe we this, and expect we the truth of it in our hearing.

7. Before we come, be we earnest with the Lord by prayer, for a blessing upon our hearing. We must be

be earnest in prayer for our Teachers. 1. That ~~their~~ *they* may preserve knowledge. 2. That they may be faithful, in delivering the whole Counsel of God unto us. 3. That they may speak powerfully to our consciences, all which we have comprized, Col. 4. 3. 4. And then for our selves, that we may hear to edification, *Isaiah* 48. 17. *Psalms* 119. 18. If we must pray before the receiving of our bodily food, much more before the receiving the food of our souls.

8. In coming to hear the word, we must cast to come timely, and not so foreflow the time, as but to come to a piece of the Ordinance, *Nehemiah* 8. 1. *Luke* 5. 1, 2, 3. and *Acts* 10. 33. These things we have spoken of, must be done before our hearing of the word, in way of Preparation.

2. In our hearing of the word, some things must be laboured and endeavoured: As

1. You must set your selves as in Gods presence, while you are hearing of his word, (and this will be a good means to prevent sleeping, talking, reading, gazing about, and all other unreverent behaviour.) See *Psalms* 2. 11. Especially whiles we are serving him in the duties of his immediate worship. Thus *Cornelius* and his company, *Acts* 10. 33.

2. In hearing of the word, we must attend diligently to what we hear; not suffering any part of that which is delivered to overslip, as *Revelations* 2. 7. *Luke* 9. 44. and *Acts* 16. 14.

3. In hearing of the word, we must labour to hear with understanding and judgement, *Matth.* 15. 10. *1 Cor.* 10. 15, and *1 Thes.* 5. 21.

4. In hearing of the word, we must labour to hear with affection and delight. *Acts* 2. 41. *Mark* 12. 35.

This kind of hearing will not a little help our memories, not a little encourage our Teachers, *Psal. 119. 16.* That this kind of hearing doth greatly encourage the Teacher, is evident by common experience.

5. In hearing of the word we must apply to ourselves, *Matth. 19. 25. Matth. 26. 22.* This is that which the Lord calls upon us for, *Isaiah 55. 2. Hearken diligently unto me, and eat ye that which is good.* The best food cannot nourish us, unless we take it, and eat it; neither the word, if we do not apply it. These things to be done in hearing of the word, if so be we would profit by it.

Now we come to the things which must be done after the receiving of the word.

1. We shall find this no little help unto us, to confer one with another of the word we have heard; as soon as we depart the Publick Assembly; Gods people to repeat the Sermons one to another, and to confer of it (as they go home together) one with another, *Psalms 119. 272. Psalm 37. 30, 31. Luke 24. 15.*

2. If so be we would profit by the word, we must meditate, and seriously think of that we have heard. All the things the blessed *Virgin* heard of Christ, see *Luke 2. 19, 51.* So the good man is described, *Psalms 1. 2.* And *David* himself, *Psalms 119. 15, 97.* This is an excellent means to make the word our own, and to grow by it.

3. Such as are Domestick Governors, (if so be they would have those under them to profit by the word) after the Publick exercise (before they go to Family-Prayer in the evening) let them examine their Family, touching what they have heard that day in Publick, confer with them of the word they have

have heard, repeat it unto them, *Dent. 6. 6, 7.* Thus our Saviour with his Family, *Mat. 13. 51. Mark 4. 34.*

4. Be we earnest with the Lord in Family, and secret Prayer, to write his word in our hearts, and to give us a kindly digestion of it; it being Prayer, both before hearing, and after, that must sanctifie this Spiritual food unto us. And in Prayer, remember we to be earnest for the good (every way) of those faithful Instruments, of whose pains we have partaked; *Thos. 5. 25. Heb. 13. 18.*

5. A fifth thing after hearing, (if we doubt of any thing we have heard) Let us in a reverent and humble manner, repair to the Minister for satisfaction and resolution; *Matth. 13. 31. and 19. 10. Mark 7. 17.*

6. Sixthly and lastly, Let us presently set upon the practise of that we have heard, (this being the end of all our hearing) *Psalms 119. 60. Dent. 5. 1. James 1. 22, &c.* And thus we have done with the first Member of the fifth Principle.

MEMBER. II.

As also by the Administration of the Sacraments.

NOW we come to the second Member of the fifth Principle, which acquaints us with another good means whereby faith is encreased; to wit, the Administration of the Sacraments, in these words: *As also by the Administration of the Sacraments.*

But before we come to speak of the Sacraments particularly,

particularly, we intend (by way of introduction) some questions of Sacraments in general: As 1. In what they agree with the word, and in what they differ from it? 2. What Sacraments are? 3. What are the ends of Sacraments. 4. What are the parts of a Sacrament. 5. The union of the parts, or Sacramental union, what it is. 6. How the Sacraments of the Old and New Testament agree, and how they differ. 7. The number of Sacraments now in the time of the New Testament. These questions being plainly answered, we shall the better understand the Doctrine of Sacraments.

Quest. 1. How Sacraments agree with the word, and how they differ from it?

Ans. 1. They agree in their Author, the Lord being, as the Author of the word, so likewise of all true Sacraments, *Gen.* 17. 10. *Exod.* 12. 3, 11 *Luke* 3. 1, 2, 3. *Math.* 26. 26. *I Cor.* 11. 23.

2. The Word and Sacraments agree in this, that the one as well as the other, is to be dispensed by lawful Ministers, *Mat.* 28. 19.

3. In that they both offer and reach forth one and the same thing; to wit, Christ. Thus we see in what the word and Sacraments agree.

Now they differ as followeth.

1. The word declareth Gods Will unto us by speech; the Sacraments by visible signes and gestures; Sacraments being a visible word.

2. The word is as a *Charter*, or Letter-Patent, promising all good things in Christ unto all true Believers. The Sacraments are as *seals* annexed to this *Charter*, confirming what the word promiseth.

3. By the word, faith is begun and confirmed;

by the Sacraments, it is only confirmed.

4. The word pertaineth to all; The Sacraments onely to such as make a profession of the faith.

Quest. 2 What Sacraments are?

Ans. They are sacred signes and seales of the new Covenant. I call them *sacred*, 1. Because they are ordained of God, (he being the Author of all true Sacraments, as we have heard) 2. Because they are ordained to holy use; as we may observe in this brief definition: then we say, They are sacred *signs* and *seals*: do but see *Rom. 4. 11*. Now what the Apostle saith of Circumcision, is true of all Sacraments; the Lord in them (as it were by Oath) confirming unto true Believers, that *he will be their God*; and they again (as it were by oath) binding themselves to *be his people*; which indeed is the sum of the new Covenant: the Lord promising unto true Believers, that *he will be their God*, and they repromising unto him, to *be his people*.

Quest. 3. What are the ends of Sacraments?

Ans. 1. That they might be a means to preserve and spread abroad the Doctrine of the Gospel; Sacraments themselves being a visible word, and yet no Sacraments (I mean the outward signes) without the word; to wit, the word of institution: and then they occasioning the Preaching of the word.

2. That so the true Church might be outwardly distinguished from all other Sects and Companies; she having Rites, Ceremonies, and Worship of Gods devising & appointing, and not of mans.

3. That they might be bonds of mutual love betwixt the faithful.

4. That so true Believers might swear Allegiance unto

unto God, bind themselves to continue faithful and obedient unto him.

5. And especially, that they might serve to confirm the faith of Gods people in Gods promises:

Quest. 4. What are the parts of a Sacrament?

Ans. Two. 1. The sign. 2. The thing signified.

The sign is the Element, or Elements; as Water, Bread, Wine, and the whole external action conversant about the same.

The thing signified, is Christ and his benefits; or the participation and communion of Christ and his benefits.

Quest. 5. The union of the parts, or Sacramental union, what it is?

Ans. This union is a real union: Christ and the Elements are truly and really united. Hence it is, that our Saviour saith of the Sacramental Bread, *this is my body*; and of the Wine, *this is my blood*; Mat. 26. 26, 28.

But this union is not a *physical or natural union*, (as the Papists hold) as though the sign were changed or altered into the thing signified: Neither is it a *local union* (as the Lutherans dream;) as though the thing signified were locally present, as well as the sign: but it is a *mystical and Spiritual union*, and consists in the things following.

1. A natural aptness in the sign, to resemble and express the thing signified. As, doth not water naturally represent and express a cleansing; and bread and wine a nourishing and comforting?

2. The Lords appointing and applying of such and such Elements unto Sacramental use; as Water, to resemble Christ in his washing and cleansing quality.

quality ; Bread and Wine, to resemble Christ in his nourishing and comforting property. This being that, (to wit, the word of Ordinance) that carries the soul of the Believer from earth to heaven, from the sign, unto the thing signified.

3. The Lord ordaining and appointing the outward sign, not onely to represent and resemble Christ and his benefits, but likewise as an Instrument and Channel to convey him and his benefits really to the soul of the true Believer ; the true Believer at one and the same time receiving the sign and the thing signified ; the one Corporally, the other Spiritually. And thus we see the union betwixt the sign, and thing signified is real but Spiritual ; and wherein it consists.

Now from the union aforesaid, it is usual in the Scriptures (by an improper, but Sacramental speech)

1. To call the sign by the name of the thing signified ; and contrarily. 2. To ascribe that to the sign, which is proper to the thing signified ; and contrarily.

Quest. 6. How the Sacraments of the Old and new Testament agree ? and how they differ ?

Answ. 1. They agree in the *Author*, they all being ordained and instituted by God. 2. They agree in the *thing signified* ; to wit, Christ and his benefits : the Believers of the Old Testament, being as well saved by Christ, as the believers of the New ; *Romans* 4. 11. *1 Cor.* 10. 4. Now they differ divers ways.

1. In *Rites and Ceremonies*.

2. In *clearness*. The Covenant of grace was more hidden and obscure in the time of the Old Testament, (Christ the Foundation of it being not then come) then in the time of the New ; and so the seals of the Cove-

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nant notably, the Sacraments of the Old Testament pointing at Christ to come, but the Sacraments of the New shewing that Christ is come.

3. In *efficacy*. The Sacraments of the New Testament (in the ordinary course) being more effectual than the Sacraments of the Old; a greater power of the Spirit (in the ordinary course) going with ours then did with theirs, our souls being more perswaded and impressible then theirs.

4. They differ in *number*; there were divers Sacraments in the time of the Old Testament; not only Circumcision, and the Passover, (Sacraments ordinary) but likewise extraordinary Sacraments, (or some call them, resemblances) as the Red Sea, the Cloud, Manna, and the water of the Rock. It is true there was no more ordinary Sacraments in the time of the Old Testament (no more Sacraments for being and standing) then in the time of the New.

Quest. 7. The last question. What's the number of Sacraments in the time of the New Testament?

Ans. Onely two: *Baptism* and the *Lords Supper*; the former succeeding *Circumcision*, the latter the *Passover*. And both these are durable as the Church to continue as long as a Church upon earth. These questions of Sacraments in general, being answered, we shall come more clearly to speak of either Sacrament particularly. But before that, we intend some Application of what hath been delivered.

Use 1. For *Reprehension*. To reprove the *Papists*.

1. For corruption and adulterating the true Sacraments; as *Baptism*, with the Cream, Spittle, and divers other inventions. And the Sacrament

of the Supper; they turning it into a Sacrifice Propitiatory for the quick and the dead.

2. To reprove them, for their false Coin, they having devised five Sacraments of their own; as *Orders, Marriage, Confirmation, Unction, Penance*. And thus in the case of sacraments they add, and adulterate; a woful Religion! they must needs erre much, as touching the Covenant, when they are so left to themselves in regard of the Seales.

Use. 2. For information.

1. To inform us touching the great *goodness and bounty of God* towards his Church and people; not onely to afford them his *Word*, but likewise his *Sacraments*; all means for their Spiritual good, all means for their being, and well being in grace.

2. To inform us touching the *necessity of faith*, if so be we would receive any good by Sacraments: it being that, and that onely, which discerns, and laies hold upon the things signified. It is not the eye and hand of the body, that can see and apply Christ; they can but extend to the signe: that which is Spiritual must be Spiritually received. Alas, the wicked and unbelievers, do but receive the outward Elements, and to their further condemnations.

Use 3. For examination. In Sacraments as the Lord swears to us, so we to him; he to be our God for all good unto us; and we unto him, to be his dutiful and obedient people. But how is the Covenant kept on our part? where is our living by faith, our growing in mortification, in self-denial? Where is our courage for Gods truth, our zeal for his glory, our love to his Saints? try we, try we how far we have broken our Covenant; be we ashamed
of

of it, bewail we it, and labour we amendment. Alas the most, they rest in the thing done; in a bare formality, little stir up themselves to make good their promise ratified by solemn oath; nay, are not earnest with the Lord to enable them this way. Thus much touching Sacraments in general.

We come now to speak of the two Sacraments particularly. And first of *Baptism*, and (going along with the Catechism) in this form of Doctrine.

Doct. The Sacrament of Baptism, is a good outward means for the increase of faith. The Point is proved by these Scriptures; *Matth.* 28. 19. *Mark* 16. 16. *Acts* 8. 37. and 10 47. and *Acts* 18. 8.

Reas. 1. Taken from the nature of Sacraments in general, they are not onely signes, but seales, the Lord's greatest means for the confirmation and increase of his peoples faith, he in them (as it were) taking oath for their full security, *Heb.* 6. 17, 18. So the Lord is pleased to condescend to our weakness and our believe; as (for the support and increase of our faith) he doth not onely afford us his Promise but Oath; not onely his Covenant but Seales.

Reas. 2. Taken from the Sacrament that Baptism succeeds, to wit, *Circumcision*. Circumcision was a good outward means to confirm and encrease faith, *Rom.* 4. 11. and then can Baptism be of less use and efficacy?

Before we come to the use of the Doctrine we intend to answer divers questions concerning Baptism.

I What

What Baptism is. 2. The ends of it. 3. The use of it. 4. The necessity of it. And 5. The efficacy of it.

Quest. 1. What Baptism is?

Ans. It is the first Sacrament of the Gospel, whereby we are washed with water, in the Name of the Father the Son, and the Holy Ghost; to signify and seal our ingrafting into Christ, our communion with Christ, our new obedience, and admission into the visible Church. Somewhat to open this description:

1. We say, *It is the first Sacrament of the Gospel;* because it is to proceed the Lords Supper. The sons and daughters of men, are first to be baptized, before they approach, or should be admitted to the Lords Supper: that is, no unbaptized person should admit to the Lords Supper, or ought to be admitted to the Lords Table.

2. We say, *whereby we are washed with water;* for so the word baptism signifies, a dipping in water, or sprinkling with water.

3. We say, *In the Name of the Father the Son, and the Holy Ghost:* this being the very form of Baptism that must be observed. And for the meaning of these words, *In the Name of the Father, of the Son, and of the Holy Ghost;* it is as much as to say, as that the Party baptized, is consecrated to the worship and service of the Trinity.

4. We say, *To signify and seal our ingrafting into Christ,* Gal. 3. 27.

5. *To signify and seal our communion with Christ:* That is to say, to signify and seal that we are made partakers of Christ and his benefits, Acts 2. 38. Rom. 6. 3.

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6. To

6. To signify and seal our *new obedience*, *Mat.* 7; 8. *1 Pet.* 3. 21.

7. Lastly we say, to signify and seal our admission into the *visible Church*: As this was one end of Circumcision, so likewise it is of Baptism, which succeeds Circumcision; Thus *Saul* was admitted into the *visible Church*, *Acts* 9. 18. The Jailor and his Family, *Acts* 16. 33.

Quest. 2. What are the ends of Baptism?

Ans. There be divers ends of Baptism.

1. That this and that Party might be admitted Members of the *visible Church*, *John* 4. 1. as though Baptism were an outward mark of a Disciple, and means of admitting into the *visible Church*.

2. That it might be a pledge unto us of our ingrafting into Christ, the remission of our sins, and Regeneration, *Galatians* 3. 27. *Acts* 22. 16. *Titus* 3. 5.

3. That it might be a testification of our duty towards God, and a binding of us to perform obedience unto him; and therefore *Mark* 1. 4. it is called the Baptism of repentance, or of amendment of life. And *Luke* 3. 7, 8, 12.

4. That so we might be put in mind of afflictions, our supportation in them, and deliverance out of them; (we being dipped in the water, or sprinkled with water, but not drowned) afflictions (as we may see *Matth* 20 22.) are sometimes termed by the name of Baptism.

5. That it might signify the unity of the Church, and might be a means of the same, *1 Cor.* 12. 13. *Eph.* 4. 5.

Quest. 3. What are the parts of Baptism?

Ans.

Ans. They are either outward, or inward. The outward is the signe, and the word. The signe is the element of water, and the Sacramental action on the Ministers part, and on the Receivers part; the Sacramental action on the Ministers part, is not only his washing of the Party with water, but likewise his putting the Party into the water, or towards the water; his continuing the Party in the water, or towards the water; and his taking the Party out of the water, or from towards the water. The Sacramental action on the Receivers part, is,

1. The presenting of him or her unto the Minister to be baptized.
2. The receiving of external washing by water.

The other outward thing is the word.

1. The word of institution, or the Ministers Command in this kind, *Matth. 28. 19.*
2. The word of promise, *Mark 16. 16.*
3. The distinct pronouncing of this form: *I baptize thee in, or into the Name of the Father, and of the Son, and of the Holy Ghost.*

The inward thing, or thing signified, is Justification and Sanctification. The water represents, and shadoweth forth the blood of Christ, *1 John 1. 7.* The Ministers washing of the Party with water, signifies and seals the double washing aforesaid; to wit, of Justification, and Sanctification, *1 Cor. 6. 11.* The Ministers putting the Party into the water, or towards the water, signifies and seals the Mortification of sin in the Party. The Ministers continuing the Party in the water; or towards the water, signifies and seals the burial of sin, or continual encrease of Mortification in the Party; and his taking the Party

out of the water, or from towards the water, the Partics Vivification, or raising up to newness of life. *Romans 6. 3 4. 5.* The Partics presenting to Baptism, and his receiving of the external washing, signifies and seals how he consecrates himself to God, and how he utterly renounceth the flesh, the world, and Devil. *Pet. 3. 21.*

Quest. 4. What is the necessity of Baptism?

Ans. Baptism is not simply and absolutely necessary, so as there is no salvation without it; for this were to make it equal with Christs blood, and to send all to the pit of Hell that dye unbaptized, though the fault be no way in themselves, or Parents. But yet it is necessary in part, or by consequence, in a double respect:

2. In regard of Gods Ordinance, the Lord having commanded it to be used, it is necessary it should be used in obedience to his command. He that carelessly neglecteth, or wilfully contemneth any Sacrament which God doth injoyne him to use, let him look unto it, *Gen. 17. 14.*

2. In regard of our need thereof; naturally we are dull in conceiving of things spiritual, slow in believing the good things promised in the word, and very doubtfull to apply them to our selves; and therefore we have great need of such helps and means.

Quest. 5. What is the efficacy of Baptism?

Ans. It is onely effectual unto the Elect. and at what time the Lord sees the fittest, and the best.

Now we come to the Uses.

Use 1. For Consutation. 1. To confuse the Papist, and divers ways:

1. They

1. They corrupting this Sacrament by adding unto water divers inventions of their own; as Cream, Oil, Salt, Honey, Spittle, Crossing, and the like. Thus they go from the first Institution, adulterating the Ordinance of God: Look we at the first institution, and are not those their additions confuted, and to be rejected?

2. To confute their absolute necessity of Baptism (as though none dying unbaptized, could be saved) when not the want, but the continued contempt of Baptism damnes; see *Acts* 2. 39. and *1 Cor.* 7. 14.

3. To confute that Doctrine of theirs, they holding that this Sacrament confers grace by the very work done; and so they equal it to the blood of Christ, exclude the work of the Holy Ghost, and (upon the matter) affirm that all baptized persons shall be saved. But do. but see *Acts* 8. 13, 21, &c. and divers other Doctrines the Papist have concerning Baptism, which are directly contrary to the Scriptures.

2. To confute the Anabaptists, who first, too much derogate from Baptism; they making it onely a sign, but not a seal a sign of Christian profession, but not a seal to confirm faith, and a means to encrease it; contrary to what hath been delivered, and unto that direct place, *Ro* 4. 11. unto which Baptism succeeds.

2. To confute the Anabaptists, their denying of Baptism to the Infants of Christian Parents. But 1. Why not they to be baptized, as well as Jewish Infants to be circumcised? 2. They being within the Covenant (as the Children of Christian Parents are, *Gen.* 17. 7. *Acts* 2. 39.) must not the seal needs belong unto them? as see *Acts* 7. 38, 39. 3. This being typified in the time of the Old Testament, which may be ob-

served, 1 Cor. 10. Children as well passing through the red sea, as elderly people. 4. Christs command, *Matth. 28. 19.* the Apostles must go into all Nations, teaching such as were capable; and so many as submit to the Gospel must be baptised, they, and their Children (Children being a great part of any Nation) 5. Christs example, *Matth. 19. 13, 14.* And how must little Children come to Christ, but in his Ordinances? and what Ordinance are they capable of, but this? 6. The Apostles practice, *Acts 16. 15, 33.* 1 Cor. 1. 16. It is not said, there was no little Children in those houses, or if they were, that they were left unbaptised; but whole households baptised, without any distinction or exception.

And as touching that objection of the Anabaptists:

Object. We do not read in the New Testament of any one particular Infant that was baptised.

Ans. I Answer, Neither do we read in the New Testament of any Women to partake at the Lords Table. But do they think no Women did? or that Women now should not? Therefore those persons are to know, that to deny necessary consequence, is to deny a great part of the Scriptures.

Object. But suppose the Parents be Christians by a general profession, but yet their lives dissolute, may their Children be admitted to Baptism?

Ans. First, We do not read of any Jewish Infant that was brought to be Circumcised, which was put back for the wickedness of his Parents.

2. The immediate Parents are not only to be regarded, but also the Ancestors, *Rom. 11. 16.*

Use 2. For Reprehension. First, to reprove such Ministers as take upon them to baptise, and yet un-

qualified men, altogether unable to lay forth the
 doctrine of Baptism unto their people; meddle with
 that which themselves understand not. Is such a
 person fit to represent God, who knowes neither the
 nature of the Covenant, nor of the Seals? Is it not
 (the Minister standing in Gods stead to the people, as
 the Lord sealed a Covenant to his people, which
 he knew not the meaning of, no nor of the Seals.)
 Although I will not say, the Baptism of such is a nulli-
 ty, yet I may say warrantably, that such *Idol-Pastours*
 have nothing to do so baptise, it being an utter inver-
 ting, or absolute wronging of our Saviours prescribed
 order, *Mat. 28. 19.* and to the same purpose the Apostle
Paul, 1 Cor. 1. 17. He being (and so all Ministers) sent
 first, and principally, to preach, and then to baptise.
 2. To reprove the great presumption of such *Women*
 as do take upon them to baptise.

Object. But did not *Zipporah* circumcise her Child?
Exod. 4 24, &c.

Ans. The Question is not what she did? but whe-
 ther she did well or no? In all probability, not.
 First, because she seems (her Husband being unto-
 wardly weak) to prevent his doing of it. 2. She doing
 it in anger: And 3. With contempt of Circumcision.
 But that it is unlawful for *Women* to baptise, is evi-
 dent, *1 Cor. 14. 34.* the Apostle, not permitting a
Woman to teach ministerially. And if not to teach,
 why then not to baptise? (baptising being a Ministeri-
 al action as well as preaching.) Therefore such *Wo-*
men as have been guilty this way, have great cause to
 humble themselves.

3. To reprove the most *Parents*, few of them endea-
 vouring to present their *Children* to baptism as they
 ought.

1. Not considering (and bewailing it) that they have been instruments to convey sin and death to their Children.

2. Not examining themselves whether they be in the Covenant or no, and so their Children intolded and comprehended, *Gen. 17 7 As 2 39.*

4. Not earnest with the Lord by Prayer, to remember his Covenant with them and theirs, and to make it good to them and theirs.

4. Not stirring up their faith to apprehend the promise for themselves and Children.

5. Not rejoicing to see their Children admitted into the visible Church; nay, to see their ingrafting into Christ confirmed and sealed by Baptism. Alas, the most Parents make a meer complement and matter of form of it; and when it is over, suffer their children (elder and younger) to run riot, never urging them with the Covenant on their part.

4. To reprove such persons, as when Baptism is to be administered (without any extraordinary occasion) depart the Congregation before, not staying untill the Ordinance be solemnized: As though they were unwilling to be put in mind of Gods Covenant with themselves in Baptism, the great benefits sealed unto them in the same: or rather, as though they had no mind to be remembered of their own Covenant made with God in Baptism, as desirous to make good the same: nay, hereby demonstrating themselves to have no voice in admitting others into the visible Church; or seeming by their careless departure not to value their privilege: Nay, hereby denying to do that office for others, which others have done for them, to wit, to help in prayer for the party or parties to be baptized.

5. To

5. To reprove divers of Gods people, too seldom bringing to mind their Baptism (the solemn Covenant in that Ordinance ratified and confirmed betwixt God and themselves) And this is one reason why they are so weakly assured of Gods favour, and of sins remission; why their corruptions are so strong and unmortified; why their Graces are so weak and out of exercise; why they have no more power and might against all their Spiritual Enemies; why (after a fall) they are so long in recovering and raising up again; not speedily considering that Baptism (although but once administred) extends to all sins, past, present, and to come.

6. To reprove the most baptised persons; having the badge of Christians, but living like Infidels: the mark of God in their foreheads, but the mark of the Devil in their lives and conversations; never seriously consider the solemn Oath they took to God in Baptism; there swearing that they would renounce the Flesh, the World, and the Devil; how they there consecrated themselves to God, but live as though they had then consecrated themselves to the Devil: Christians in name, but the Devils slaves in deed, living in all manner of disobedience and impiety, having taken Gods press-money, but living to fight against Him, his Ministers, his People, his Ordinances, his Laws. But let those forsworn Runagates know, that a woful Strappado attends them in this life, and in the life to come. So much for this use of Reprehension.

Use 3. For Tryal and Examination; Whether we be inwardly baptised or no, whether we find the efficacy and power of Baptism in some measure, or no:

If we do not, it is not the outward Baptism that will serve the turn. It was the manner of the Jews to stand much upon outward privileges, *Jer. 7.4. Mat. 23.9. Rom. 2. 25.* and so we divers of us, stand much upon our outward Baptism; but if we be not inwardly baptised, we are no better (in Gods esteem and account) than Turks and Infidels: and if we live and die without inward Baptism, our outward Baptism shall but aggravate our condemnations. Outward Baptism (it is true,) is the Seal of Regeneration, but the Word is the seed of it: therefore try and examine we what work the Ministry of Gods Word hath had in our hearts, whether by this immortal seed, we be begotten to God or no, *1 Cor. 4.15. Ephes. 1.13. 1 Pet. 2.3.* Observe we what effect the Ministry of the Word hath had in us: what new light hath it brought into our minds, what new quality into our wills; what change hath it wrought in our affections and conversations? Especially when we examine our affections.

First, What love there is in us to God? Do we love him, as we must be often chattering unto him, calling him Father affectionately? *Gal. 4.6. 2.* What love to Gods Word, and the Messengers of it? *Job 23.11. 1 Pet. 2. 2. Acts 16.15. Gal. 4.15* Many that stand much upon their outward Baptism, have no affection to the Word and the conscionable Ministers of it; they cry out, There was never good World since there was so much preaching. But where is the power and efficacy of the Baptism of such? 3. What love to the People of God? *1 John 3.14.* But many a baptised person (of all people) cannot indure them. Well, do we observe the renewing and change aforesaid to be wrought in us? then we are baptised with the Holy

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Can we demonstrate our true Conversion by Word? when the Seal is properly ours. The more lively we feel the new Creature in us, the more and the power and efficacy of Baptism.

Use 4. For Exhortation : 1. To exhort Parents presenting their children to Baptism, to examine themselves whether they themselves ever came into Covenants by an actual faith or no : If they have not, let them labour for faith by a constant dependence upon the Ministry of the word : To present a child for the Seal of Regeneration, and themselves to be in the estate of nature ; alas, what comfort can it be unto them? A man to bring his child for the seal of that which himself hath not, nay, which he hath no affection unto; Is it not an uncomfortable piece of business? But if the Parents be come into the Covenant by an actual faith ; why then let them make use of their faith in this business.

First, By calling to remembrance the free and gracious Covenant which God hath made with them and theirs, *Gen. 17.7 Acts 2. 39.* that although their child, or children (by natural generation) be lump of sin, and under wrath, yet in regard of Gods Covenant and free acceptance, they are beloved, holy, and blessed.

2. By being earnest with the Lord to make this ordinance effectual to their child in his own good

3. By apprehending and fastning upon the Promise for them and theirs.

4. By rejoycing to see the livery of Christ put upon their child, their child so honoured.

5. By educating their children accordingly, *Ephes.*

2. To exhort all *Baptized persons*.

First, Such as are unregenerate and in the estate of nature, manifesting no less by their way and conversation

First, That they would consider what they are doing; even acting the parts of treacherous and forsworn persons, proceed just contrary to their Vow and Oath in Baptism.

Secondly, To consider what a deal of ingratitude they manifest to God, thus abusing his Liberty: he that prevented them with this sign and Seal of the new Covenant before they had any ability to conceive of it; that was found of them before they sought him; that put a pledge into their bosoms concerning his gracious meaning towards them, did they not shew themselves careless of it: nay, he that by his Sacrament so provoked them to embrace the Covenant.

3. to exhort them that they would never rest till such time as they have a feeling of that renewing power signified in Baptism; to wit, the power of Christ's death mortifying sin in them, and the virtue of his resurrection raising them up to newness of life. For this purpose let them be earnest with the Lord in prayer as well as they can, follow hard after the powerful preaching of the Word, that so they may attain to Regeneration, whereof Baptism is the Seal. It is true, if they take this course they shall be called Puritans and Precisians. But let them remember their solemn Vow and Oath in Baptism, and not regard the malice of Satan, and the reproaches of men.

2. To exhort such as have true grace, are regenerate, often to meditate upon their Baptism for their help

of their faith. Is any temptation violent? any corruption strong? any grace weak? nay, hath sin and corruption given the foile, prevailed in particulars? Why then, call to mind thy Baptism, Gods Covenant with thee signified and sealed in it: this is an excellent way to get up thy faith, and so to set thee up being fallen, and to keep thee up being in the fight and combate. For we are to know, that the signification, force, use and fruit of this Ordinance doth not continue only for a moment of time, but for the whole course of a mans life. Thus much for Baptism.

Now we come to the Sacrament of the Supper; and commend the Doctrine of it unto you in the point following.

Doctr: As the Sacrament of Baptism is a good outward means to encrease faith; why so especially the Sacrament of the Supper. But having spoken of Baptism take the Doctrine more briefly: The Sacrament of the Lords Supper is an excellent outward means to encrease faith.

Do but see 1 Cor. 10. 16. As though the Apostle would say, The participating of the Supper, is it not an excellent Signe, Pledge, and Meanes of our growth in Christ, to encrease our faith? And 1 Cor. 11. 26. We do shew the Lords death; to wit, as to others, so to your own faith, for the encrease and confirmation of it.

Reason 1. The Sacrament unto which this sup-
pers (to wit the Passover) was an excellent means
in this way; that is to say, for the encrease and con-
firmation of faith.

Reason

Reason 2. In the Sacrament of the Supper there is such a lively picture and representation of Christ and his benefits, *Galat. 3. 1.* Crucified among you, as by the preaching of the word, so by the administration of the Sacraments; especially by the administration of this Sacrament.

Reas. 3. This was one principal end why Christ instituted and ordained this Sacrament, to wit, to fit peoples faith unto the worlds end (In the comfortable celebration of it) might be increased, and confirmed.

Now for the opening of this Doctrine, we intend to answer divers questions. 1. What this Sacrament is. 2. The difference betwixt it and Baptism. 3. The parts of it. 4. What is to be done of us, that we may have the use of this ordinance, our faith may be confirmed.

Quest. First, what the Lords Supper is?

Answ. It is the second or latter Sacrament of the Gospel, wherein by bread and wine duly administered and received, the true believer is fed and nourished unto eternal life.

A little to open this description. It is the second or later Sacrament of the Gospel; because in our baptism is to precede and go before it: wherein bread and wine, Elements, first not very hard to come by. Secondly, Very apt unto the purpose appointed; to wit, to signify and seal spiritual food, may very apt (wine being appointed and afforded as well as bread) to signify and seal a complete nourishment to the soul, full and perfect nourishment by the Lord Jesus, the thing signified; Duly administered & received, that is, when the persons administering and

receiveth

receiving, are rightly qualified; and the same rites and actions punctually observed which the word of God prescribes and enjoynes; the true believer he being the party only that is capable of this feast, and unto whom it belongs, is fed and nourished unto eternal life. The Bread and Wine not only representing the body and blood of Christ, but exhibiting and conveying them to the soul of the believer for his spiritual nourishment.

Quest. 2. How the Lords Supper differs from Baptism?

Ans. First, We will shew briefly wherein they agree; Secondly wherein they differ.

They agree in these things. First, they both represent whole Christ to the soul. Secondly they both set up whole Christ to the soul (we mean by whole Christ, as Christ for Justification, so for Sanctification.)

1. Now these Sacraments differ divers wayes. First, in order, Baptism goes before, and the supper follows; as being, goes before growing. Secondly, in frequency; Baptism is but once to be received, the supper often. We are but once born; but after we are born, we have need of frequent nourishment. Thirdly they differ in the *elements and external rites*. Fourthly in their particular ends; Baptism being properly the seal of *regeneration*, but the Supper properly the seal of *growth*, and confirmation. The former, the seal of Christian being; the latter, the seal of Christian well-being.

Quest. 3. What are the parts of this Sacrament?

Ans. They are either outward, or inward: The outward, as the *sign*, and the *Word*. By the *sign* we mean

mean the Elements of Bread and Wine, and the sacramental action on the Ministers part, and on the receivers part. The other outward thing is, the Word (the word added to the Element, or Elements, making a Sacrament.) Now by the word here we are to understand, First the word of institution or command *Do this*. Secondly, the word of promise; *this is my body which is given for you; this is my blood, which is shed for you*. The inward thing, or thing signified, is the body and blood of Christ given and shed for our sins, and our spiritual eating and drinking of them for our nourishment unto eternal life.

Quest. 4. What is to be done of us, that in the use of this Ordinance our faith may be increased?

Ans. Something we must do before receiving, something in and about the act of receiving, and something after we have received.

1. For the first part of the answer; what we must do before our receiving. This the Apostle acquaints us with, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup*: Now we are to know, that when the Apostle saith, *let a man examine himself*, he doth not leave it to our choice and discretion; as let a man examine himself, if he be so pleased. But the Apostle speaks imperatively; it is, I injoyne and command from the Lord every one before they receive, to practice this duty of self-examination; that they sequester themselves from all other occasions, and in their thoughts make choice of fit time and place, and so seriously fall upon examination of their business. And if it be demanded, what we must examine our selves of or about. I answer, first, whether we have some measure of saving faith or no? For we must

If we have no measure of this grace, how can we expect an encrease if it is by the Sacrament; an encrease of what we are not at all possessed of? 2. If we have no measure of this grace, what have we to do at the Supper of the Lord? it being an Ordinance to confirm and strengthen faith where it is already begun, and not to begin it where it is not.

3. If upon serious examination we find no measure of this grace begun in us, hereby we shall (or at least should) be occasioned more earnestly and constantly to depend upon the ministry of the word, that this grace may be wrought in us, and so in time, we fitted to approach to the Lords Table. And 4. If upon examination it appear we have some measure of this grace; hereby we shall not only be encouraged to present our selves at the Lords Table; but hereby likewise, not only this grace of faith, but all other graces (fitting a worthy Communicant) will be quickened, quickned, and stirred up in us; that so we may more profitably and comfortably receive. And this is one main reason why this duty of self-examination must be renewed as oft as we partake at the Lords Table, it being an excellent means to quicken and set on work the graces of Gods Spirit, that so we may receive more worthily. Now in affirming, a man must examine himself before he partake at the Lords Table; it is not our purpose to juggle out self-examination at other times; as though a man were never to examine himself but then: For he that doth not practise a weekly, nay, daily examination, it is to be feared, will be far to seek in this duty, when he should prepare himself to the Sacrament. Although we make some difference betwixt the weekly or daily

examination, and the examination before the Sacrament, the former being but a reviewing and considering of our daily disobedience and unkind dealing with the Lord, every way so kind and gracious as in, the better to prepare and fit to secret Prayer: But later being a tryal of our selves, how we are qualified as fitting Communicants.

Now to lay down some Marks and Signs of true saving faith; 1. Do we observe our selves short in this Grace; and is it a trouble and grief to us? *Mark 9. 24.* Many speak of a good faith they have had ever since they were born, and thank God they have alwaies been freed from doubting; but such persons are far from a true saving faith. But if upon true sight and sense of our misery we would faithfully Christ, and the promise of pardon and forgiveness in and through him, grieve because we can come nearer Christ, and can get him no nearer unto us. This is a good sign.

2. What means do we use that we may grow in faith? Do we pray earnestly for an encrease of it? *Luke 11.* Many seldom or never imploy themselves thus; seldom or never pray for faith; an ill sign, whatever they think of themselves. 3. Do we earnestly hunger and thirst after the Ministry of the Word, that so we may grow in this grace? *1 Pet 2. 2.* Divers respect not this ordinance, are very indifferens whether they partake of it or no: This is very bad sign. 4. Do we love a Saint, as a Saint; even a poor man or woman that we perswade our selves to be truly religious and godly, better than the richest man or woman in religious or ungodly? *1 John 3. 14. Psal. 16. 2, 3.* Many persons, of all people, they cannot away with

for

ward in religion, have not a good word for them: it is an ill signe. 4. Is there in us an earnest endeavor to universal obedience? although we daily take our arrows short, yet we do not favour our selves with known sin or that, but mourn for it, strive against it (although the corruption inward and unknown to others) *Psal. 18. 23. and 119. 101. Heb. 12. 12* but if our course be uneven; we obey in some things, but have no care to obey in other things, in many things; it is an ill signe; *Mark 6. 20.* And such is the obedience of the most

This is the first thing we must examine our selves of and about, to wit, whether we have *saving faith* or no, which if we have not some measure of, we have nothing to do at the Lords Table; but if we come, we are upon our perill; and to the great indangering of our selves. And yet such persons must not sit down satisfied without the Sacrament, but must earnestly (in the use of all other means) labour for faith, till to the length they may warrantably and comfortably partake of this ordinance. This I say, is the first thing we must examine our selves of and about, before our receiving. Whether we have some measure of saving faith or no.

2. The second thing, we must examine our selves of and about, before we partake at the Lords Table (if to be we be such as have formerly, and heretofore worthily received) is, how we have profited in faith and other graces since the last time we received. The Lords Table is a feast of growth, and the Lord expects at our hands that the oftner we come to his Table the more we should come on in grace. Now if upon examination we find our selves

to grow, we may come with the more boldness and courage, that so we may still make a further progress (our experience of receiving good at this feast, urging us on.) But if so be upon examination, we find our selves to have been bad proficientes, have lost the grace to go out of exercise, this or that corruption get head, we must be the more humble and desirous. And the greater our slips and falls have been, the more to make our hearts soft and tender by confession of humiliation; the more earnest we must be to the Lord for pardon and forgiveness, and that he would bless our approaching unto, and proceeding at his table, that so we may renew our spiritual strength, and come on in the course of Christianity.

And one thing we would add, even to those that carry themselves the most holily and watchfully in twixt Sacraments; that seeing they gather and contract so much rubbish and soil in the intermission, as they stand in great need to quicken and stir up their desires to the Sacrament, and all other graces, fitting worthy communicants; that these I say, would by extraordinary prayer (before they come to the Sacrament) quicken, and stir up the graces of the Spirit in themselves, that so they may receive more worthily. And thus much now touching what we must do before we receive, if so be we would receive to the encrease of our faith.

The second thing is, what we must do *in* about the act of receiving, if so be we would receive worthily, and to the encrease of our faith?

Answer. Such as have prepared themselves, as above said; First, must labour to make sure to partake of

the publick ordinances before the administration of the Sacraments; they must not come dropping in when the Minister is at prayer, or in his sermon; but take *all* the ordinances before them. 2. Between Ministers going out of the pulpit and his repair to the Lords Table, stir up thy self by considering that now thou art upon a great business, to renew thy covenant with the Lord, and the Lord with thee; he to continue thy gracious, faithfull, and all-sufficient God in and through Christ, for thy good every way; And thou to continue his servant in more obedience than ever hitherto thou hast performed unto him: and as the Lord intends fairly and mercifully towards thee; so earnestly desire and requite the like towards him. 3. When the Minister hath addressd himself to the Celebration, then seriously summon thy outward senses and inward affections to attend the whole business in hand. Let nothing done at this sacred feast fall to the ground, but employ thy outward senses upon the elements, and upon the sacramental acts of Minister and people; and consider with thy self (for the inciting and stirring up of thy faith) that they are all signifying and teaching, as before thou hast heard: and so, whilst thou art thus employed, thou shalt not only receive the bread and wine of the Lord, but the bread and wine which is the Lord; as the one outwardly, so the other inwardly. Thus we have heard what must be done in and about the act of receiving.

Now we come to the third thing, what must be done after we have received.

Ans. 1. We must be willing to joyn with the congregation in praise and thanksgiving; and so like-

wife in our liberality to the poor. *Math. 25. 34.*
Heb. 13. 16. 1 Cor. 16. 1, 2.

2. After we are departed the congregation, we must labour to keep up our faith, verily perswading our selves that the Lord will not fail a jot of his covenant renewed with us; but as he hath said, and heeded, so he will work in us and for us. It is sometimes with some good communicants, presently after they have received, to stir up in them thoughts of unbelief; as though their communicating were to no purpose, but had been altogether in vain. But in this case, let them remember that the flesh of Christ is *meat indeed*, and his blood *drink indeed*; and that the Lord in the Sacrament doth not mock the prepared soul, but intends fairly and in faithfulness.

3. Sometime that day in secret, take a survey and review of thy receiving; what inward converse there was betwixt thee and the Lord in that business; what secret signes and passages of love; how thy affections were stirred and moved, and how they continued. Now in this survey and review, if thou find that hath been little stirring and moving, but rather drowsiness and dulness, then thou hast just cause to suspect that there was some great want in thy preparation, which if (upon examination) thou perceivest, thou must greatly humble and judge thy self, that so thou mayest not be judged of the Lord. *1 Cor. 11. 31.* But upon examination thou find that thou seriously endeavoredst to prepare thy self, as did befit this sacred business; although thou must be sensible of the affliction, yet thou must not be too much dismayed, but in the Lords means, wait the Lords time for the fruit of the Sacrament; remember what the holy Ghost saith

Mat. 97. 11. Light is sown for the righteous, and glad-
ness for the upright in heart. Now on the contrary, if in
the survey and review thou dost find thou didst speed
well at the Sacrament, that thou hadst sweet converse
with the Lord, thy affections graciously stirred and
moved, and so continue; Oh, then thou hast great
cause, 1. To bless and praise God. 2. From this
experience of his love to be confidently earnest with
him, that thou mayest daily find and feel the fruit of
the Sacrament. And 3. Upon this ground, hast
thou not cause to be forward to this feast another
time; nay at all times as thou seest a call? And 4.
and lastly, hast thou not cause the more carefully to
look to the covenant on thy part; as thou hast vowed,
so to pay, as thou hast promised new obedience, bet-
ter obedience, so to endeavour the performance?
Mat. 76. 11. and *116. 14. 18.* *Eccles. 5. 4. 5.* And
thus now we have answered the fourth question; what
must be done of us, that in the use of this Sacrament
our faith may be encreased. We come to the Uses.

Use 1 To inform us touching the great wrong
the Popish teachers labour to do the people of God, as
concerning this ordinance, by their altering, adding,
detracting, annihilating. 1. By their *altering*, they
changing the nature of this ordinance, turning this
Sacrament into a propitiatory sacrifice for the sins of
the living and the dead; the Minister into a sacrific-
ing Priest, and the communion Table into an Altar.
2. By *adding* a multitude and world of ceremo-
nies to this ordinance, of their own inventing, and
which have no footsteps in the word of God; they
so contrariying this business, as though they were in
hand with some masking shew, or acting some stage
play.

play. 3. By *detracting*, they depriving the people of the wine, as though they were unwilling they should have a full meal. Nay 4. They altogether *annihilating* this ordinance, by their cursed transubstantiation; teaching, upon the words of consecration, that the elements cease to be in regard of their substance; and that they are changed into the body and blood of Christ. Thus and many other waies, do the Popish teachers go about to wrong Gods people in regard of this excellent ordinance, a special means which the Lord hath appointed for the increase and furtherance of his peoples faith.

Use 2 To reprove divers persons. 1. All such as adventure to this Sacrament, not being qualified with saving faith; How can such persons expect an increase of that which they are not at all possessed of? Nay, what have such to do at the Lords Table? The truth is, they have no call unto it; but in coming they partake unworthily in a high degree. If such as are true believers may partake unworthily (as is very evident in the example of the *Corinthians*, 1 Cor. 11. 17. &c.) How unworthily do they partake? also what do all such when they receive, but exceedingly profane this holy ordinance? And that this is no little sin, do but see 1 Cor. 11. 27. that is, *guilty of the death of Christ*. Now it is a great sin to be guilty of the death of any man; but to be guilty of the death of an innocent man, of the death of the innocent Lamb of God, of his death who was God as well as man; how foul and horrible a crime is this? If the death of *Abel* did lie so heavily upon the Conscience of *Cain*, Gen. 4. 13. How should the death of the Son of God lie heavy upon their consciences that are guilty

thereof? And the Apostle tells us, to receive unworthily (as they most needs do in a high degree; that have no measure of saving faith) is to be guilty of the death of Christ: His meaning is, that all such as receive unworthily, (do upon the matter) consent unto the horrible fact of Judas, and the Jewes, in their crucifying of Christ. But this is the misery, that men and women will not believe the word of God, but their own thoughts, and conceits; what they will say, or at least think. Are we not baptized persons? Do we not profess the Gospel? Do we not come to the Church? And do we not come in our intents and meanings, to receive good at the Lords Table? And will you make us guilty of the same sin that Judas and the Jewes were in their crucifying of Christ, and to consent to that bloody and horrible fact of theirs?

I answer, the Apostle affirms no less of all unworthy receivers. And it is an undoubted truth which you have heard; that all who are not qualified with some measure of saving faith, receive unworthily in a high degree.

1. Oh then, first we see all persons grossly ignorant (coming to the Lords Supper) to be in a woful case; there can be no saving faith in such: this faith ever presupposing some measure of knowledge in the mysteries of religion. Alas, how many approach to this Sacrament, and cannot tell what a Sacrament is; what this Sacrament is; what are the ends why this Sacrament was ordained; neither how it should be received?

2. See we all prophane persons (coming to this Sacrament) to be in a lamentable case; I mean swearers,

eri, drunkards, whoremasters, prophaners of the Sabbath, &c. It being plain, that such have no measure of the grace aforesaid; saving *faith* ever *purging the heart*, *Ab. 15. 9*. And if the heart be in some measure clean, it will appear in the life.

3. See we many others (partaking at the Lords Table) to be it a woful case, such as have some measure of knowledge, and it may be are of a civil conversation. But they are inward opposers of sincere preaching, and so of sincere professors; they would either have no preaching as all, or else especially approve of that which doth the most tickle the ear. And so for professors of religion that are forward, they have no mind, no affection unto them; think they are but half-witted people, factious, and turbulent; have no delight in their company. Now such persons are far from the grace aforesaid. And this one thing I would have you take notice of; many we havethat are very forward after the Sacrament in their kind, needs they must receive it at Easter however; and yet have no desire after the powerfull preaching of the Word, care not much whether they ever hear a powerfull Sermon or no. That that we would give you to understand of such persons, is this; that their desire after the Sacrament is not a kindly desire. and from Gods spirit; but a Popish, preposterous, and corrupt desire. Thus we have reprov'd the unregenerate and unbelievers adventuring to the Lords Table; and as you have seen *their sin*, *1 Cor. 11. 27*. so you may see the *punishment* attending them for the same, *ver. 29*. that is *Judgment* temporal, eternal, if they do not truly and seriously repent for it.

The second branch of this use of reproof, extend

is fit to divers who are qualified with some measure of saving faith. First, (the Lords Supper being such an excellent means to *increase* and confirm faith) that they do no more frequent it; when as they might oftentimes partake conscientiously, and comfortably; no impediment being in the way but their ignorance, sloth, or this needless fear, or that. 1. Their ignorance, not thoroughly receiving information what an excellent help this would be to their faith and other graces; and how the Lord commands them to receive often; 1. Cor. 11. 6. As for other ends, so to *show forth Christs death untill his coming* to judgment. Or 2. Their sloth; they being unwilling to set upon that preparation which is required of those that receive worthily: as though this were so difficult a thing to those that use a daily examination, and upon occasion inure themselves to courses of humiliation. Or 3. *This or that needless fear*: As haply, because their faith is so little, and therefore that they should not receive worthily: Whereas this should greatly induce them to hasten to this feast of fulness for the strengthening and increase of that they complain to be so little: the Sacrament being the proper portion of such, especially belonging unto those truly sensible of their wants. If we look at the first celebration of this ordinance, we shall upon examination find, that our Saviour did administer to those that were far from perfection; nay full of infirmities. And thus we reprove divers true beleivers, 1. for not coming oft enough to the Lords Supper, no just impediment lying in their way. 2. To reprove divers true beleivers, who come (and it may be frequently) to the Sacrament; but it is in a customary way

way, a sleepy careless way; Ho not re-examine their faith, do not (by extraordinary prayer) so stir up their graces, as bestia them in the act of receiving; do not earnestly labour spiritual considerations; summon their outward senses and inward affections to attend the whole business in hand. And after they have received, little observe the fruit of their receiving: Now such are to know, that partaking in this manner at the Lords Table, they partake unworthily in a degree. And hence it comes to pass, that they are so far from gaining spiritual strength by this ordinance, as they occasion the Lord to bring divers temporal judgments upon them; as we may see in the *Corinthians*, 1 Cor. 11. 34. Oh therefore let all such know, they have great cause to mourn for what is past, and better to look to the matter for time to come. And thus we have done with the use of reproof.

Use 3 For Exhortation. 1. To exhort all such as have not some measure of saving faith, earnestly to labour after it by a constant dependance upon the ministry of the Word, that so in time, in due time they may safely and comfortably approach to the Lords Table. Alas, otherwise they will be so far from receiving good by this ordinance, as they will eat and drink damnation to themselves. The truth of it is, this ordinance is not to be carelessly neglected by any of competent years, and wit; (for you must not think the Sacrament to be a feast for children, fools, or the distracted and mad :) Nay, it must not be carelessly neglected (*Numb. 9. 13*) by any of competent years, and wit. And yet notwithstanding, none must approach unto it, but such as are qualified with

with the grace of saving faith; for if they do, they
 make unworthily in a high degree; and so be-
 come guilty of the body and blood of Christ; that is, upon
 the matter, joyn with Judas, and the Jewes in the
 death of Christ; approve of that horrible fact of
 their, and so eat and drink damnation to themselves.
 And it will not serve the turn, for those destitute of
 the grace of faith, to say, they have received, and
 then received heretofore they having the more to re-
 pent of, and mourn for.

The second branch of this Use of Exhortation. To
 exhort all true believers, and that divers wayes, but
 that they would often present themselves at the
 Lords Table (as often as possibly they can) as just im-
 plements lying in the way; especially living in pla-
 ces where this ordinance is often celebrated. Do but
 read 1 Cor. 11. 26. For to eat here implies a *renewing*
of the grace do it, therefore do it often; it being such a
 means not only to shew the Lords death one to ano-
 ther; but likewise to shew it to our own faith, for
 the increase and strengthening of it; and therefore
 and help on this grace, and we increase and help on
 all other graces; and come on in grace, and corrupti-

To exhort all true believers in coming to the
 Lords Table, that they earnestly endeavour to come
 prepared, that so they may receive worthily (that is
 to say) acceptably to God; and then no question it
 will prove a profitable receiving to their own souls.
 Any true believers receiving unworthily in some de-
 gre, and shall much of the good they might receive
 be lost, because for want of due preparation, they
 are too light in examination, and for carelessness
 Prayer

Prayer to be performed sometime before the day
their receiving, they are too backward unto, and
carelesse in.

3. To exhort them in the act of receiving, that they
labour to discern the Lords Body; that is, put a difference,
and distinguish betwixt the outward Elements
and common Bread and Wine; although not in the
Substance; why yet in their use; and so seriously
attend the whole businesse, stirring up their inward
affections by a serious employment of their own
consciences; that so Christ and his Benefits may be received
and welcomed into the armour of their enlarged
extended faith. Many Believers in the act of receiving
fall much in spiritual consideration, and so their
affections are little moved and inflamed.

If 1. When the Minister sets apart the Elements, thou wouldst
consider that even so God the Father from all eternity
did set apart Christ to be the Redeemer of Mankind.

2. When he consecrates the Elements by the Word
and Prayer, thou wouldst consider that even so in
fulness of time, God sent his Son into the world
to accomplish this work of Redemption.

3. When the Minister to break the Bread, and pour out
the Wine, thou wouldst meditate upon the
death of Christ, and shedding of his blood for all
believers.

4. When the Minister comes and
sets the Bread and Wine unto thee, if thou wouldst
consider that even so God the Father reaches and gives
his Son and all his merits unto thy Faith.

5. When thou
takest & receivest the Elements at the Ministers hand,
thou wouldst stir up thy self to apprehend and receive
Christ and his benefits by the hand of Faith.

then finally, and lastly, eating and drinking

Elements

ments, thou wouldest earnestly endeavour more
more nearly to apply Christ, and to feel thy
real union with him: Such consideration in the
receiving, would be the way not onely to re-
ceive the Signe, but at one and the same time the
thing signified.

To exhort all true Believers after they have re-
ceived: 1. To labour to keep up their faith, affir-
ming themselves the Lord is no deceiver; but will be
true to make good his Covenant with them. 2. As
we have already heard; some time that day in secret
make a review of thy receiving, and after is proceed
thou hast been directed. 3. Remember to make
good thy Vows, and to demonstrate both to thy self
and others, that thou hast got Spiritual strength by
the Feast of growth; thou walking more conscio-
usly and comfortably in both Callings. Its said of
the fainting Egyptian, 1 Sam. 3. 11, 12. when he
had eaten and drunk, that his spirit came again to
him: So if thou eat and drink in faith, thy Spiritual
strength will be revived, and thy strength increased.

And thus we have done with the second member
of the fifth Principle: Now we come to the third
and last Member.

MEMBER III

And prayer.

This Member acquaints us with another good
outward means whereby faith is encreased, to
wit, Prayer. And hence we commend this Point of
Doctrine

Doctrine unto you:

Doctr. Prayer is one good means for the increase of faith. See Luke 22. 32. I have prayed for thee that thy faith faile not. So the father of the possessed child thought, Mar. 9. 24. And the Apostles, Lu. 17. 9. & James Praying in the Holy Ghost; that is, by the help and assistance of the Holy Ghost; this being an excellent means to confirm and bring on faith.

Reason 1. This is a good means to encrease the grace of Gods Spirit in us, and therefore a good means to encrease our faith. That it is a good means to encrease any grace of Gods Spirit in us, see Luke 11. 13. How much more shall your heavenly Father give the Holy Spirit to them that ask it? that is, the Holy Spirit in a greater measure.

Reason 2. Hereby faith is exercised, to wit by faithful Prayer, and the more faith is exercised, the more it grows and encreases, Ephes. 6. 16, 18. Psalm 61. see we the former part of the same Psalm, and we shall observe Davids faith to get up in Prayer. See Psalm 62. 2, 8.

Reason 3. The Rule of Contraries: This duty omitted and neglected, faith goes out of exercise, slackens and decays. Now we come to the Uses.

Use 1 For Tryal and Examination: 1. Do we use Prayer? if we pray seldome or never, let us not wonder if we be poor in the grace of faith; Prayer being the key that opens all Gods Treasures. Such as are strangers to Prayer, cannot be thoroughly acquainted with faith.

2. But do we use to pray? then in prayer are we engaged after faith for an encrease of this grace? May we in prayer be more for temporal things than Spiritual?

but this is to pray in a carnal manner. And divers in prayer that beg spiritual Blessings, and yet sue for them but in a carnal way; not seeing any beauty and excellency in them, neither finding any tast or relish in them; but only because they are convinced they cannot be saved without them. So then the Question is, whether in Prayer we be more earnest for faith, and the other Graces of Gods Spirit, than for Temporal Blessings. And then in suing for spiritual Blessings; whether the beauty we see in them, and relish we find in them, do much induce and move us to be earnest at the Throne of Grace for them.

3. Do we use Prayer? and in Prayer are we earnest for faith in the manner aforesaid? observe we then the fruit of our praying, *Psal. 85. 8. He will speak peace to his Saints*; to wit, by stirring up and encreasing their faith. Surely suing for faith, as aforesaid, we shall (upon examination) find an encrease of it. And this is the great wheel in the Clock; come on in this grace, and come on in every sanctifying and saving grace.

Use 2. For Inquisition. Seeing Prayer is one good means to encrease faith, to enquire into the Doctrine of Prayer. As first, What Prayer is, and the parts of it? 2. The necessity of Prayer, and the Motives to it. 3. The Objections against Prayer, and the Answers of them. 4. The Qualifications of true and acceptable prayer.

First, *What Prayer is*, and the parts of it?

Ans^r. We are not now speaking of the requests and suites we make one to another (in our civil converse here in the world) which may be called civil

T

prayer.

prayer. But of Religious prayer which we thus describe. It is an opening of the desire of the heart, or a pouring out of the soul to the Lord. 1. I say, it is an opening of the desire of the heart, or a pouring out of the soul. See Psal. 62. 8. 1 Sam. 1. 15. 2. I say, it is a pouring out of the soul to the Lord, he only being the object of religious prayer: it is he and he only that sees and knowes the heart; he and he only which is present in all places, to hear the praier of all his people; he and he only which is Almighty to help.

Now the Parts of praier. In Scripture we find divers divisions of praier: but in 1 Tim. 2. 1. we have the parts of prayer punctually laid down. 1. Supplication. 2. Precation, or petition. 3. Intercession. 4. Thanksgiving. By supplication we understand humble sute to the Lord for his favour, and pardon of sin; and in this part of praier, we have the confession of sin implied. By precation or petition, the second part of praier, we understand a begging of all other things needfsl for soul and body. By Intercession, the third part of praier, we do now understand an entreating for others (as divers interpreters doe) for not only this part of praier, but all the parts of praier are here injoynd to be performed as in the behalf of our selves, why so in the behalf of others: But we understand by it a contending with God for the prevention and removal of judgment. By thanksgiving, the last part of praier, we understand a rendring praise to God for his blessings and mercies. Thus then we see that prayer consists of 4 parts, Supplication, Precation, Intercession, and Thanksgiving.

Now we come to the second thing concerning prayer,

prayer, to wit, What necessity of it, and the motives unto it.

I answer, it is an excellent part of Gods worship, *Psal. 95. 6.* where by bowing down and calling upon God, is meant, to worship him. Hence the place of Gods worship (by way of excellency) was called the house of prayer, *Isa. 56. 7.*

2. By the duty of prayer the Lord is much glorified; for hereby, all his attributes are acknowledged: Trinity in Unity, and Unity in Trinity confessed: The purity and holiness of his Law subscribed unto: His promises in the Gospel professed to be believed, the accomplishment of them to be hoped for, and expected: and he blessed and praised for his mercies.

3. Gods command. The Lord commands us to pray, *Psal. 105. 4. 1 Thes. 5. 17.*

4. The example of Christ, and all the worthies mentioned in Scripture. *Luke 3. 21. and 9. 18, 28, 29. and 6. 12.* And so all Gods people mentioned in holy writ, they all were addicted to prayer.

5. The misery that attends those that neglect this duty, *Jerem. 10. 25. Matth. 26. 41. Ezek. 22. 30, 31. Dan 9. 13, 14.*

6. This is a good meanes to ease our hearts. This Hannah knew well, *1 Sam. 1. 15.* And Iob. *Iob. 16. 20.* And so all practical Christians.

7. Our continual, and innumerable necessities, inward and outward.

8. The promise of supply and help, *Psal. 50. 15. and 91. 15. Math. 7. 7.*

6. The dignity of this duty; hereby a mortal worm hath conference and converse with the greatest majesty.

10. The power and efficacy of prayer; compare Gen. 32. 11. and 33. 4. And 2 Sam 15. 31. and 17. 23. See Exod: 14. 15. and 15. 25. Math. 17. 21. Remember Hezekiah's and Isaiah's prayer, and so Esters and Mordecai's. In the primitive Church, Anno 175 the army of Christians was called the thundering Legion; because upon their prayers God scattered their enemies with thunder. And the very heathen in those times could observe, that the Christians were able to obtain any thing by prayer. And what man or woman of religious observation (in these our times) but may speak of the efficacy and power of prayer? Now we come to the third particular, the objections against prayer.

Object. 1 May some ignorant men and women say, the Lord knowes our wants before we pray, and then to what purpose should we pray?

Answer. We do not pray because the Lord knowes not our wants; But

1. Because it is his command that we pray, Phil. 4. 6.
2. That we may demonstrate our selves sensible of our wants, which the Lord will have us to be, Psal. 34. 18. 3. Hereby we acknowledge the Lord to be the fountain of all good. 4. This is the condition the Lord ties us unto, if so be we would have him to impart his blessings unto us, Prov. 2. 3, 5. Jer. 33. 2, 3. Math. 7. 7.

Object. 2 But the Lord in his eternal counsel hath decreed what blessings we shall have; & what blessings we shall not have and his decree cannot be altered.

Answer. All this is true; but yet as the Lord hath decreed the end, why so the means; and in the ordinary

dinary course by the means works to the end. The Lord had decreed to give the Gentiles to Christ; but yet see what he saith unto him, *Psal. 2.8. Ask of me &c.* And so he had decreed (as he was pleased to make known) the return of the Jewes out of the captivity; Yet see what he saith, *Ezek 36.37. I will yet for this be inquired of by the house of Israel.* Nay Daniel knowing the very time when this great deliverance should be, doth not thereupon forbear prayer, but is the more earnest in prayer, *Dan 9.2.3.* And the Prophet David, although it were revealed to him that the Lord would establish his house, and the kingdom upon his posterity, yet doth not cease to pray in that kind, but rather prayeth, *2 Sam. 7. 11, 12, 18, 19, 25, 26, 27, 28, 29.*

2. I answer, Although by prayer we cannot alter Gods decree, why yet by prayer (it being hearty and holy) we alter our selves; the heart thereby being put into a fitting frame, and so we made capable of Gods blessings.

Object. 3. But there be divers men and women that are far from the practice of true and kindly prayer, who enjoy the blessings of God in great abundance.

Ans. It is true, but yet sanctifying grace (which is the best blessing) they do not enjoy the least measure of it: sanctifying grace and kindly Prayer, they ever go together; want the one, and want the other; and have the one, and have the other. *Zach. 12.10.* It is but outward blessings, and common-graces at the most, which unpraying persons do enjoy.

2. These blessings which the persons aforesaid do enjoy, they enjoy them rather for the good of others

than for the good of *themselves*; suppose health, wealth, strength, wit, learning. Cyrus was a man of great parts and power; but was it not for the good of the Church, rather than for his own good? *I/a. 45. 4.*

3. There is a great difference betwixt the having of blessings through the *providence* of God, and the having them from the *mercy* of God, and his special love in christ. Unpraying persons have blessings only the former way, and not in mercy.

4. The blessings such have, it were better for them to be without them, they proving but snates unto them; and they living to abuse them to their own utter overthrow.

Object. 4 But there be divers that use prayer, and have prayed for this and that blessing a long time, but yet come short of it.

Ans. This may be true; and for the reasons; and upon the grounds following.

1 it may be the peries we speak of, live in some known sin, or sins, unrepented of; and then what promise have they of audience? *Psal. 66. 18. Job 11. 13, 14.*

Or 2. It may be they ask such things as would not be good for them to enjoy; and then it is no unkindness but love in the Lord, to deny them. See we how the promise runs, *Psal. 34 10. Matth. 7. 11.*

Or 3. It may be they ask in an evil manner; in their praers prefer temporal blessings to spiritual; or if they be earnest for spiritual blessings, it is not because of the excellency and beauty of them, but only because of the necessity of them, because without them they cannot be saved. Or it may be, they ask

ask heedlessly, and irreverently; do not consider of the Lords majesty and greatness. *Psal. 2. 11. and 5. 7.* Or it may be they ask coldly and faintly, *Jam. 5. 16.* and are such suiters like to speed? Or it may be they go in a proud way to God, as the Pharisee, *Luke 18. 11.* not with a through sense of their own unworthiness and wants, as the Publican and Prodigal, *Luke. 18. 13. and 15. 21.* Or else it may be, they do not ask in faith; that is, do not lay the principles before them grounding their confidence upon them. Or do not in their prayers set before them the worthiness of their advocate and high Priest, who sits at his fathers right hand to present their prayers unto him, and to make them acceptable unto him. Now the persons we are speaking of, asking in an evil manner (to wit in the manner aforesaid) it is no wonder that they speed no better, *Jam. 4. 3.*

Or 4. Suppose they do not live in any known sin unrepented of; and that the things which they ask would be good for them in Gods time, and that they pray in a right manner. Suppose all these things; why yet there may be divers good reasons why the Lord doth defer and delay them. As 1. Hereby to make trial of their faith, as we may see in the woman of Canaan, *Matth. 15. 22. &c.* Although the Lord did intend to grant her suite; yet he deferred her, and put her off long; and all for the trial of her faith ver 28. Or 2. He defers them the more to humble them; He intended to take from Paul that messenger of Satan wherewith he was buffeted; but not so soon as he would have had it, Paul was not yet sufficiently humbled, but in danger to have been puffed up with his former revelations, *2Cor 12. 7, 8, 9.* As if the Lord had said;

it is too soon for thee (*Paul*) to be rid of that thorn; thou must be brought to a greater pitch of humiliation. Or 3. He defers them to make them more earnest and importunate in prayer, as we may see in the examples before alleged (to wit the woman of *Canaan* and *Paul*) Or 4. He defers them lest they should think that they merited by their prayers (although never so fervent) *Dan. 9. 17, 18, 19.* Or 5. He defers them that they might be more able to use, and manage those blessings he means to bestow upon them. This was one cause why he deferred to bring *David* to the kingdom, that he might be the better able to manage it when he came to be possid of it. 6. Or lastly, He defers them that he might cause them to account more highly of the good things they obtain of him by prayer. The good things that are easily and readily come by, are usually lightly esteemed: After the Spouse had lost her welbeloved long, it is said, *Eant. 3. 4 She held him &c.*

5. And in the last place, for answering of the objection; we are to know, that the Lord grants requests divers waies.

1. When he gives the particular blessing begged. As *Gen. 20. 17. 1 Sam. 1. 27.*

2. When denying the particular thing begged, he gives a better thing. As *Gen. 17. 18, 19.* And *2 Sam. 12. 16.* compared with verse 24, 25 of the same chapter.

3. When though he neither grant the thing begged nor a better thing in the same kind; why yet he supporteth by his grace, and giveth strength to bear the want of it. As *2 Cor. 12. 9.* And *Psalms 138. 3.* *Heb. 5. 7.*

4. When

4. When the particular blessing begged is not given and afforded; why yet the Lord warms and cheers the heart, by assuring that the person and prayer is accepted, *Phil. 4. 6, 7. Psal. 35. 13.*

5. Lastly, When the particular blessing is not obtained, neither inward comfort afforded, and yet the Lord gives to hold out in prayer: ability and strength to pray when God seemeth to neglect, is a special work and fruit of Gods Spirit. *Rom. 8. 26.* Now God cannot but hear and regard the voice of his own Spirit: for *vers. 27. he knoweth*, that is, approveth it. And *Psal. 10. 17.* See also thus have we answered the main objections against prayer.

We come now to the fourth thing propounded touching prayer, to wit, the *qualifications* of true and acceptable prayer: or the conditions, and requisites of acceptable prayer.

First, the person or party praying must be *in Christ*, and such an one as doth not live in the practice of any known sin, *Gen. 44. God had respect first to Abel*, and then to his offering. See *Jam. 5. 16. Psal. 4. 3.* If the party be not in Christ, or evangelically contrite, he hath no promise of audience: or if the party live in the practice of any known sin, what promise of audience? *Psal. 66. 18. Job. 9. 31. God heareth not sinners*: that is, living in the practice of known sin. So *Job. 3. 22.*

Secondly, If we would put up acceptable prayer, we must make sure that our suits and requests be grounded upon the word, that we ask nothing but what the word of God warrants us to ask: we must not ask as seemeth good unto our selves; but according to Gods will, and as his word alloweth. The
sons

sons of *Zebedes* and their mother were reprov'd, *Mat.* 20. 22. because they asked they knew not what; *Job.* 5. 14.

3. If we would have our prayers acceptable to God, we must com: before him in all humility, that is, with a lively sense and feeling of our own unworthiness and wants, *Psal.* 51. 17. *Isa.* 66. 2. *Jam.* 4. 6. God gives grace, shews favour to the humble. Thus *Jacob*, *Gen.* 32. 10. and the Publican, *Luke* 18. 13, 14.

4. If we would have our prayers acceptable and prevalent, we must put them up with fervency and importunity, *James* 5. 16. *Psal.* 55. 17. This fervency not so much consisting, 1. In the loudness of the voyce, as in the wrestling of the heart. *Moses* uttered never a word, *Exodus* 14. 15. and yet great was the fruit of his prayer; *Rom.* 8. 26. And,

2. This fervency arising, not only from a sense of want, but likewise from a hope of prevailing.

3. This fervency being mingled with sincerity, we having good ends in this or that we would obtain of the Lord by prayer, *Rom.* 12. 11. and not that we may consume it on our lusts.

4. And lastly, This fervency bounding and terminating it self in a willing submission unto God's wise Decree; we referring the time and manner of God's accomplishing our requests unto his good pleasure, *Psal.* 40. 1. It was the sin of the *Israelites*, that they limited the holy One of Israel; *Psal.* 78. 41. they prescribed to the Lord what they would have for their provision, and when they would have it.

5. If we would have our prayers acceptable and prevalent, we must make sure to present them in the Name, Merit, and Mediation of Jesus Christ. This is the

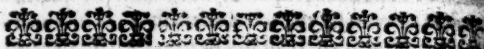
condition of condition; come we never so well qualified to prayer, we can have no boldness in it, this condition being omitted; there being so great a distance between God and us, his Majesty and Holiness, & our sinfulness and vileness; nothing being due to us and our best prayers in our own names, but shame and confusion; all the former qualifications do but make way for this condition; this being the principal requisite of acceptable prayer: To this purpose *John 16. 23.* the later part of the verse; and *Rev.* Upon this Altar we must lay the sacrifice of our prayers; it is this Priest that must present them to our Father, that they may be acceptable and prevalent.

6. If we would have our prayers acceptable and prevalent, we must ask in faith; I mean, confidently believing, that (according to God's promise, *Mat. 7.*) we shall be heard, our prayers granted in some kind, *James 1. 5.* and *6 7.* *Mark 11. 24.*

7. Lastly, If we would have our prayers acceptable and prevalent, we must take heed of omitting thanksgiving; *Psalms 50. 14, 15.* *Phil 4 6.* Thankfulness for former favours, is an excellent means to prevail in our present requests.

Thus much as touching the fifth Principle.

PRINC.



PRINC. VI.

Quest. What is the estate of all men after death?

Answ. All men shall arise again with their own bodies to the last judgement; which being ended, the godly shall possess the Kingdom of heaven: but unbelievers and reprobates shall be in hell, tormented with the Devil and his Angels for ever.



IN this sixth Principle, we have three notable heads of Divinity or Common Places, expressed, or implied. 1. Death, which is implied from the words [shall rise again] without there cannot be a Resurrection without death. 2. The general Resurrection. 3. The last Judgement, with the consequences thereof; both expressed in this Principle.

For the first of these heads, to wit, Death, the Doctrine is this.

Doct. There is no man nor woman, living, or shall live, but must dye: Or thus, Death is unavoidable, Death cannot be avoided. There be three kinds of death, Corporal, Spiritual, and Eternal. Corporal death, is the privation of the soul, when the soul is severed or separated from the body. Spiritual death

death, is the death of the soul in sin. External death, is the death of the soul and body in Hell. It is the kind of death, to wit Corporal, that the Doctor runs upon. As there be certain common Principles, which run through all Arts, so this is a general Rule which concerns every man; all men must see, *As sure as death* is our usual Proverb. But, 1. See we how frequently and infallibly the Scriptures hold forth this truth. 2. Consult we with experience. 3. Come we to the Reasons. 4. To answer some objections. And lastly, to the Inferences or Uses.

First, see we how frequently and infallibly the Scriptures hold forth this truth, *Psal.* 89. 48. 2 *Sam.* 4. 14. *Joshua* 23. 14. 1 *Kings* 2. 1, 2. *Job* 30. 23. *Psal.* 103. 15, 16. and 146. 3, 4. *Eccles.* 3. 1, 2. and 1. 2. *Isaiah* 2. 22. and 40. 6. and 51. 12.

2. (Concerning this truth) Consult we with experience. The ten Fathers (of whom we read in the book of *Genesis*) who lived every one of them almost thousand years, yet dyed at the length, every one of them. Some dye in the womb, some in their Infancy, some in their youth; but they that live the longest, at length their turns come. It is not worldly Wisdom, or worldly Prerogative, not outward Strength or beauty, not place or grace, that can, or ever could exempt in this kind.

Not worldly wisdom *Psal.* 49. 12. Foolish *Nabal* dyed, so did politic *Ahithophel*. Nor worldly Prerogative, Princes, Kings, and Emperors dy, and have dyed as well as others, *Psal.* 82. 5, 6. Did not *Nimrod*, *Abasuerus*, *Sennacherib*, *Nebuchadnezzar*, and *Alexander the great* dye? Behold, the great King of

all the East is dead; so that great *Saladine* of *Babylon*, and Conqueror of all *Asia*, commanded to be proclaimed, he dying in the City of *Ascalon*, commanded that his shirt should be carried up and down the City upon a spear with this Proclamation, *Behold the great King of all the East is dead.* And as worldly *Wisdom*, nor worldly *Prerogative* can exempt in this kind, so neither outward *Strength*, nor *Beauty*. Who stronger then *Sampson*? and yet he dyed. Who more beautifull (for a man) than *Absalom*, (for a woman) than *Sarah*? and yet they both dyed. Neither is *Place* or *Grace* that can exempt in this kind; I mean by *Place*, the *Climate* or *Situation*. Ask the fields and possessions, and how many names have they changed! In former Ages they were said to be such mans, then his, afterwards anothers; now they are said to be this mans, and in short time to come they shall be called, I cannot tell whose fields and possessions: Hence it was, that *Hormisdas* did so answer *Constantine* the Great, who telling him of the beauty of *Rome*, the stately buildings that were there, the golden Statues, and sumptuous Temples, saith he to *Hormisdas*, Dost thou think there is such a City again in all the World? To which *Hormisdas* replies, Surely there is none comparable unto it; yet hath it one thing in common with all other Cities, men dye there, as they dye in other places. Lastly, Neither is it *Grace*, is it *Beauty*, that can exempt in this kind: *Euvion* was condemned, so did righteous *Abel*: *Abimelech* the Infidel dyed, so did *Abraham* the Father of the faithfull: *Issachar* the son of the Bond-woman dyed, so did *Isaac* the son of the Free-woman: *Esau*, whom God hated dyed, so did *Jacob*, whom God loved: Incestuous

Amo

Amnon dyed, so did chaff *Joseph*: railing *Rabshakek* dyed, so did praying *Hezekiah*: wicked *Saul* dyed, so did good *Jehoshaphat*: Hard hearted *Pharaoh* dyed, so did tender-hearted *Josiah*: *Simon* the Sorcerer dyed, so did *Simon* the Apostle. And thus touching the truth of the point in hand, we have consulted with experience: Now in the third place we come to the Reasons.

Reas. 1. Is taken from Gods Decree; It is a Statute enacted in the highest Court, the Court of Heaven, that *man should once dye*; and therefore an unrecalable Statute, a Statute that cannot be revers'd; to this purpose, see *Hebrews 9. 27. Job 7. 1. and 14. 14.*

Reas. 2. Is taken from the matter whereof all men are made, (I mean their bodies) to wit, *Earth*; *Gen. 3. 19. 2 Cor. 5. 1.* Some are more painted than other some, but all earthen vessels; some more clear than other some, but all glasses; all built of earth, and born of women, and so must dye.

Reas. 3. Because every man and woman hath that in them, which is the cause of death, to wit, *sin*; it is that which is as poyson in the spirits, and as rottenness in the bones: sin brought in death, even Christ himself, although he did never sin, yet because he became our Surety, stood guilty of our sin, death seized upon him. Now we come to answer some objections, and then to the Uses.

Object. 1. But we read of some persons, of some particular men, that did not dye; as *Enoch, Gen. 5. 24. Heb. 11. 5. and Elijah, 2 Kings 2. 11.*

Ans. 1. Particular and extraordinary examples, do not frustrate general Rules.

2. The

2. The persons forementioned had that which instead of death, to wit, a change. Although they did not dye after the manner of other men, yet it was with them, as it shall be with those who shall be found alive at Christs second coming. *1 Cor. 15. 51, 52.* they shall have a sudden, and almost unperceivable change, which to them shall be instead of death.

Objec. 2. There is a promise made, *John 11. 26.* that those that believe in Christ, shall never dye.

Ans. The meaning is, *Eternally*: the true Believer shall not dye eternally. And for corporal death the nature of it is altered; the sting of it is taken away to such a party, *1 Cor. 15. 55.* Now to the Use.

Use 1. For *Reprehension*, and it consists of diverse Members or Branches.

1. To reprove all such, as immoderately and excessively mourn for their deceased friends, death being the common condition of all men: This was *Dauids* failing, he exceeded, went over in passion, when news was brought unto him of the death of his son *Absalom*, *2 Sam. 18. 33.* Although somewhat he might be excused, because his son dyed so doubtfully (as touching his future estate) which (no question) did aggravate *Dauids* sorrow; for then indeed have we the most cause to sorrow and mourn, when our Children, Kindred, and Friends are taken away by death in the act of sin, or before ever they began to dye to sin: yet in his case did *Aaron* quietly and patiently submit unto Gods disposing hand, *Levit. 10. 3.* And *David* himself, another Child of his dying, (of whom he had more hope, and better assurance) carries the matter a great deal more patiently and cheerfully.

ly, 2 Sam. 12. 22, 23. Nay Job 1. 21. Indeed many (their Friends, Kindred, Children dying doubtfully in regard of their future condition) have great cause to mourn, because they themselves gave them no better example, gave them no more instruction to further them in religious waies. And so divers, that have had religious friends taken from them by death, have great cause to mourn, because they made no better use of their good example and holy society, when they enjoyed them.

2. To reprove such as offend in the other extreme, for their husbands, wives, children, kindred, nay hundreds taken away by death, but little lay it to heart, do not make a serious Application of it to themselves, contrary to that, Eccles. 7. 2. Alas, many are like Stocks and Blocks, who when they see this party and that dye, nay multitudes before their eyes, do not say within themselves, my turn will come ere long; the time is approaching, when I and my outward estate must be parted; when I and my friends must be parted; when my soul and body must be parted; and so labour more and more to fit themselves for death: imitating Moses, who observing many in the Wilderness to be taken away by death, cries out, *O teach us to number our daies*, &c. Psal. 90. 12. Nay, although they see divers of the godly taken away by death, (which is ever a forerunner of wrath and judgment) yet do not lay it to heart as befits them: See *Isaiah* 57. 1.

3. To reprove all those, that wholly (or for the most part) do set their love and liking upon the things of this world, prosecute and pursue outward things, as though they were alwaies to enjoy them; not weighing the point in hand, neither the uncertain

Circumstances that attend this certainty, *time, place* and *manner*: As for the *time*, no man knoweth when he shall dye; in the night, or in the day; in winter, or in summer; in youth, or in his later age. And for *place*, no man knows where he shall dye, whether at home, or abroad; in his bed, or in the field; in the Market, or in the Church. And so for the *manner* or kind of death, no man knows how he shall dye; whether suddenly, or by a lingering sickness; whether by a violent hand, or by a natural course. And yet to see how men and women heap up this thick clay, vehemently labour to feather their nests here in the world; and the *Psalmist* gives the reason, *Psal.* 49. 11. And so the Prophet *Isaiab.* *Isa.* 28. 15. And we may observe no less in that too, *Luke* 12. 20. Whereas on the contrary, men and women should imitate *Job chap.* 14. 14. and be advised by the Apostle, *1 Cor.* 7. 29, &c. A man abuseth the world, when he looks upon worldly things, as things that he shall enjoy alwaies.

4. To reprove all such, as cannot endure to think of death, to be told of death: You strike them into a melancholy fit, when you put them in mind of their death; those persons are far from imitating those Worthies in Scripture, whom we read to have made their Sepulchres in their life time; as *Asa*, 2 *Chron.* 16. 14. Nay, in their Gardens, (the place of their solace and delight) as *Joseph of Aramathea*, *John* 19. 41. Nay, those persons come short of some of the Heathen we read of, as *Democritus*, who was wont to walk among the graves, that so he might the better meditate upon death. And so it is reported of those Philosophers called *Brachmane*, that they were so much

much given to think upon death, that they had their graves alwaies before their gates; that both going out, and coming in, they might be put in mind of their later end. And so the ancient *Egyptians* (in the midst of their mirth at their solemn feasts;) were wont to have the image of Death brought in and laid before them, with these words, *Hoc intuens, epulare;* *Beholding this Image, eat and drink;* that being a means they used to make them eat and drink more moderately. And surely one special cause why the most are so unprepared for death, is because they have no desire to think of it to be put in mind of it. And thus now we have done with the use of *reprehension*.

Use. 2. For *Information*; to inform us, that although death be unavoidable, why yet we must be so far from hastning our own death, by neglecting the means of life, or by laying violent hands upon our selves, as we must use all good means for the preserving of our natural life, and lengthening our daies here upon earth, (and all this imply'd in the sixth precept.) Not that we deny, but that (in some cases) a man or a woman may desire death rather than life:

As 1. When they are thoroughly convinced, and sufficiently resolved, that the Lord shall have more glory by their dying, than by their living: No question this was one reason, why *Samson* desired death; he knowing, that thereby he sh^d slay more of Gods enemies, than he had done in all his life time; and hence it was, that the holy Martyrs heretofore did so willingly dye, nay did so joyfully desire death; because they were perswaded, that God should have so much glory by their death.

2. In consideration that they cannot live here on earth, but daily offend their

good and gracious God: to desire death in this case, is not a loathing to live, but a loathing to sin; and so much is implied in the Apostle Paul his exclamation, *Rom. 7. 24.* 3. In consideration that they cannot live in this world, but see and hear the Lord much dishonoured by the wicked: this was that which did so vex the soul of righteous Lot, *2 Pet. 2. 8.* And no question this was one special cause, why *Elijah* desired death; to wit, the wickedness of the times he lived in. And so *Rebecca*, the wickedness of her Daughter in law, *Gen. 26. 34, 35.* 27. 46. 4. In consideration that until death, they are absent from Christ, do not so fully and perfectly enjoy him, as they shall do after death. *2. Cor. 5. 6, 7, 8.* *Phil. 1. 23.* Nay, so the whole Church is brought in, *Rev. 22. 20.* Now in the cases aforesaid, it is lawful for a man or a woman to desire death, rather than life, not that they may neglect the means of life, or hasten their own death, (this way or that way) no nor impatiently wish death; this was the fault of the old *Israelites*, as *Exod. 16. 3.* Nay, *Moses* himself (this way) failed, *Numb. 11. 15.* And did not *Rachel*, *Gen. 30. 1*? And so *Jonah* *4. 1, 2, 3, 8.* And what more common in these times, than for men and women (when great calamity is upon them, or imminent) impatiently to wish death. Thus much for this Use, the Use of Information.

Use 3. For Exhortation: and it consists of divers parts or branches.

1. To exhort every one of us (seeing death is unavoidable, cannot be avoided) much to think, and often to meditate (and that seriously) upon our own death; and this being done of us, it will be a good

means to prevent much evil in our practice; and much to put us on in the waies of goodness.

To prevent much evil in our practice: As,

1. Dissoluteness, or looseness of life: Durst any man give himself liberty to be drunk, if he seriously weighed, he might be struck with death while he is drunk, as *Elah* the King of *Israel* was? *1 Kings* 16. 9.
10. Or durst any man commit uncleanness, if he could seriously think of this, that God might strike him suddenly while he is in that filthy act, as he did *Zimri* and *Cosbi*? *Numb.* 25. 8.

2. A frequent and serious meditation of our own death, will be a good means to prevent our vigorous and cruel proceedings with others; see *Job* 31. 13, 14. *Mat.* 24. 48, 49. *Amos* 6. 3.

3. This will be a good means to prevent our overlove, and immoderate use of outward things: To this purpose is that of the Apostle, *1 Cor.* 7. 29. If we do not see death stand at the end of all our earthly profits, at the end of all our worldly pleasures, we shall too eagerly pursue them; and having obtained them, shall too much solace our selves in them.

4. This will be a good means to prevent the danger of death; I mean, to take away the sting and terror of it, death being like unto the *Basilisk*; if it see thee before thou see it, it will be thy death; but if thou see it first, thou wilt be the death of it.

And as the frequent and serious meditation of our own death, will be a good means to prevent much evil in our practice; so likewise it will be a good means much to further us in the waies of goodness: As,

1. Hereby we shall be minded to be more painfull and profitable in our places, *Eccle.* 9. 10. and *2 Pet.* 1. 13. &c.

U 3

2. Hereby

3. Hereby we shall be made more meek, and patient in all our sufferings and afflictions, *Phil. 4. 5. James 5. 7, 8.* This is that which will make quiet in all provocations: This is that which will comfort in all discouragements: I shall shortly be sent for, I shall shortly be called from hence, then I shall be righted, then I shall be cleared, then I shall have rest.

3. Hereby we shall be made more watchfull, the thing being so certain, and the circumstances so uncertain, (as time, place, and manner) see *Mark 13. 35.* and *Luke 21. 34.*

4. And lastly, this will be a good means to work in us a care to prepare for death. A man that seriously concludes he must dye, will not that man go about to set his house in order, his heart in order, all in order? And thus now we have done with the first part, or branch of this Use, which hath been to exhort every one of us much to think, and often to meditate (and that seriously) upon our own death, which (as you may perceive) will not be a little advantageous in our Christian course.

2. The second part or branch of this Use is, to exhort us (every one of us) seeing death is unavoidable, cannot be avoided, that we would labour to prepare and fit our selves for death. But before we come to hold forth the means, we will propound some *Motives.*

Motive 1. Now the first Motive we have in the Doctrine it self; *death is unavoidable.*

Motive 2. This is the main errand of our life. God did not send us into this world to sin, and to glut our selves with the creature, but to bring him some honour, and then to dye. The Factor is not employed to

to take his pleasure abroad, but to negotiate for his Master, and then to return home.

Motive 3. Death is but once; and that stands in need to be well done, which can be but once done; *Heb. 9. 27.* once, and no more. An Hour-Glass, when it is run out, may be turn'd again; but in this case it is otherwise.

Motive 4. When death hath done with thee, than God will begin with thee. Thou must once dye, and after this come to judgement. *Heb. 9. 27.* Then no more praying, no more fasting, no more any Prophet to come unto thee in the name of the Lord: thou shalt not lye a few years in flames of wrath, and than get leave to come out, that thou mayest amend thy life: Oh no! If once there, for ever there.

Motive 5. Lastly, consider with thy self, it will be as much as thou canst do, to do the work of death; therefore prepare, and get all thy other work done before. Then haply thy friends about thee (loath to part with thee, and thou with them) will disquiet thee, extremity of pain will be upon thee, and perplex thee, Satan busie with thee, thy conscience active and stirring: It is no little, no easie work, to do the work of death.

Thus much for the *Motives*: Now to come to the *Means*, whereby to prepare and fit our selves for death.

Means 1. We must make sure to repent of all our known sins; that is, call them to mind, unfeignedly bewail them, heartily confess them, earnestly crave pardon of them, purposing by Gods help to forsake them all. Such as dye impenitently, dy in their sins; and that is a wofull and a lamentable dying, as

our Saviour tells the Jews, *John 8. 21, 24.*

Means 2. We must make sure of Christ, that Christ is ours, that we are clothed with his Righteousness, *1 Cor. 15. 56, 57.* If thou hast got Christ into thine arms by faith, thou may'st boldly look death in the face, *Rom. 8. 36, 37. Phil. 1. 21.* Having a good Christ, thou may'st be confident of a good death; *Luke 2. 28. &c.*

Means 3. If we would be fitted and prepared for death, we must make sure to have renewed natures; such being onely fitted for the *Bridegrooms coming*, as have *Oyl in their Lamps*; (An outward profession will not serve the turn, unless we have that we make profession of) See *Rev. 20. 6. and Rev. 22. 17 The Spirit and the Bride say, Come.* If a man have got the Spirit (the sanctifying graces of Gods Spirit) into his soul, to beautifie it, as the Bride is with her Ornaments, why then he may say to Death, *Come*, and to Christ, *Come Lord Jesus, come quickly.*

Means 4. That we may be prepared for death, we must learn to bear (and that willingly and patiently) the crosses and troubles, wherewith the Lord pleased daily to exercise us. See *Matth. 10. 37, 38. Luke 9. 23.* And so the Apostle saith of himself *1 Cor. 15. 31.* that he did *dy daiely*: his meaning is, that (by his patient and willing bearing of those daily crosses he was subj. & unto) he learned every day to dy. So think with thy self, If I cannot endure a little, how shall I endure more? If I cannot endure a light cross, small affliction, how shall I bear the pangs of death when they come? As *Agamemnon* first overcame the *Lacedaemonians* by wrassling, and then by fighting: And *Bilney* (the Martyr) first burnied his finger

lenger in the Cuddle, that after he might the better
withstand the burning of his whole body at the stake.

Means 5. We must labour for heavenly-minded-
ness, sit loose to the creature, have in us a holy in-
difference concerning all things sabbulary. That
which the Apostle saith of the love of money, 1 Tim.
6. 10. that it is *The root of all evil*; and the cause why
many are even pierced thorow with many sorrows (the
truth whereof is never more seen than on their death-
beds) may be likewise said of the love of any other
worldly thing; (the overlove, which is the Apo-
stles meaning in the place cited) and therefore the
counsel is good, Psalm. 62. 10. Matthew 6. 19. and
1 Cor. 7. 29. &c.

Means 6. If we would be prepared, and fitted for
death, we must walk sincerely. Prov. 10. 9. 2 Kings
20. 3.

Means 7. If we would be prepared for death, we
must walk fruitfully. Eccles. 9. 10. Galatians, 6. 10.
1 Timothy, 6. 17. &c. Luke 16. 9.

Means 8. Lastly, such as have Families and out-
ward estates, (that they may be the better prepared
for death) should set them in order, *Isaiah* 58. 1.
And although I mention this the last, to do this be-
fore sickness, (in time of health) will be great wiso-
dome: By doing this, they will not dy more quick-
ly, but more quietly. And thus now we have done
with the second branch of this Use.

3. The third branch of this Use, is to exhort so
many as are in some good measure prepared for death
(although the Doctrine contain a most certain truth,
yet) not to be dismayed, nor too much discouraged;
and this upon the grounds following.

1. Because

1. Because it must be but once done, *Heb. 9. 27.* Let me dy, (saith *Seneca* a heathen man) and what hurt comes by that? *I can be bound no more, I can be sick no more, I can dye no more.*

2. Because death is a conquered enemy. Christ overcame this enemy, and not onely for himself, but for all his; *Isaiab 25 8. Hos. 13. 14. 1 Cor. 15. 57.*

3. Because this battel being fought, we shall be freed from that which hath troubled us all our life long; to wit, sin. Death is the Funeral of our vices and the Resurrection of our graces. Death was the daughter of sin; and in death shall that be fulfilled, *The daughter shall destroy the Mother.*

4. Because then they shall be freed from all their toyl and labours: It is a difficult thing to pray, the execution of the particular calling not easie; but see *Revelations 14. 13.*

5. Because then immediately (after this battel fought) they go to God, ever to be with him, and to have a Crown of glory put upon their heads by him, *1 Thesi. 4. 17. 2 Tim. 4. 8.*

6. And lastly, because divers of Gods people heretofore, were so far from fearing of death, as that they desired it, *Gen. 49. 18. Luke 2. 28. Eccl. Rom. 7. 24. Philip. 1. 21, 23.* And thus now we have done with the Common-place implied in the sixth Principle, to wit Death.

NOW we come to the second Head or Common place; to wit, the general Resurrection: and receive it in this Doctrine.

Doct

Doct. It is a most certain truth, that there shall be a general Resurrection: That all the dead shall rise again with their own bodies at the last day.

The Scriptures are very clear and evident in this point. See *Job* 19. 25, 26, 27. *Isaiab* 26. 19. *John* 5. 28, 29. *Acts* 24. 15.

The grounds and reasons of the Doctrine. And first we will lay you down Reasons, why the bodies of the godly must be raised again at the last day; and then, why the bodies of the wicked must be then raised.

Reasons why the bodies of the godly must be raised again at the last day.

Reas. 1. Because the Lord is their God, is in Covenant with the godly, in Covenant with the whole man; not onely sou, but body. This is our Saviours Argument to the Sadduces, who denied the Resurrection, *Mat.* 22. 31, 32. As touching the Resurrection of the dead, have ye not read that which was spoken unto you by God, saying I am the God of Abraham and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living. Our Saviours meaning is this. The God of Heaven speaking to Moses (*Exod.* 3. 9.) of Abraham, Isaac and Jacob, (who being in Covenant with God, but all dead long before the Lord then spake unto Moses, yet) speaks of them as alive; thereby intimating the Resurrection of their bodies, that their dead bodies should be raised again at the last day; and if their bodies, why then the dead bodies of all that are in Covenant with God.

Reas. 2 Christ himself hath undertaken this; to wit, to raise up the dead bodies of all his at the last day,
John

John 6. 39. And is not this an easie thing with him, he being not only man, but God? See *Mat. 22. 29.* *Phil. 3. 20, 21.*

Reas. 3. Christ is risen, therefore the dead bodies of all the godly shall rise again at the last day. This is a true and sure consequence: for, 1. Christ rose again, that he might raise them. 2. Christ is their Head, and they his Members: seeing then Christ their Head is risen, they also his Members doubtless shall rise; for the glory of the head requires this, that he have his members suitable, and in like condition with himself. 3. The same Spirit is in them, which is in Christ raised; he joyneth and uniteth them with Christ, and worketh the same in them, which he doth in Christ; But he hath raised Christ, therefore he will raise them.

Reas. 4. To this end the bodies of the Elect were made, that in them (as Temples) the Holy Ghost might dwell for ever; therefore their bodies shall rise again at the last day, and live for ever.

Reas. 5. This great truth denied, (that the bodies of the godly shall be raised again at the last day) overturneth all Religion, *1 Cor. 15. 12.* unto the nineteenth. Thus you see the Reasons why the bodies of the godly must be raised again at the last day. Now we come to lay you down the Reasons, why the bodies of the wicked must be raised.

Reas. 1. Because the Scripture delivers this in plain and expresse terms, *2 Cor. 5. 10.* *John 5. 28, 29.* *Alb. 24. 15.*

Reas. 2. The threatnings and comminations, that lie against the wicked; *Mat. 10. 28.* *Mark 9. 43.* and so to verse 49. besides divers other places.

Reas. 3.

Reas. 3. The justice of God requires this. The wicked do not onely sin in soul, but in body; therefore their bodies must be raised again at the last day, that so they may be punished in both. Thus you see, that not onely the dead bodies of the godly shall be raised again at the last day, but also the dead bodies of the wicked. Yet (observe) with a double difference: 1. In regard of the *efficient*. 2. In regard of the *final cause*. The bodies of the godly shall rise by the power of Christ their Head; the bodies of the wicked, by the power of Christ their Judge: The bodies of the godly shall rise to eternal glory, the bodies of the wicked, to eternal condemnation.

For the further opening of this Doctrine, we intend
1. To answer some objections. 2. In brief to lay before you the manner or method of the *general Resurrection*. 3. And lastly, the *Uses*.

First to answer some objections.

Object. 1. From *Eccles.* 3. 19, 20.

Ans. 1. *Solomon* doth not speak here in his own person, but in the person of an Epicure or Atheist.
2. Suppose *Solomon* do here deliver his own judgement, he speaks nothing here of the estate after death; but onely delivers thus much, That as beasts dye, so men dye; the one, as well as the other.

Object. 2. From *1 Cor.* 15. 50.

Ans. By flesh and blood here, we are not to understand the body simply, but as it is cloathed with sin and corruption, and so indeed it shall not inherit the Kingdom of God; but as it is immortal and glorious it shall.

Object. 3. From *1 Cor.* 15. 44. So then it may seem our bodies at the last day shall rise Spiritual bodies

dies, and not consisting of flesh and blood.

Ans. The Apostle doth explain himself verse 53. There shall not be a change in substance, but in quality. The bodies of the godly shall then be immortal, incorruptible, not needing means of corporal nourishment, nor subject to infirmities; but nimble, strong, and impassible, void of all deformity and uncomeliness, of perfect stature, glorious, &c. The bodies of the wicked then shall be immortal also, and incorruptible; but passible, to endure the punishment inflicted upon them.

Objct. 4. That bodies resolved to dust and ashes, should rise again, is not this impossible?

Ans. Luke 18. 27. Gen. 18. 14. Luke 1. 37. The Almighty God that made all things of nothing, is not he able to restore the body, although turned to dust, burnt to ashes, or devoured by wild beasts?

The manner of the Resurrection.

The next thing we promised, is to lay forth (in brief) the manner or method of the *general Resurrection*.

1. In the first place, when the last day of the world is come, Christ on a sudden (in the same visible form he went to heaven) will come in the Clouds with his Angels, and the souls of his Saints departed, *Acts* 1. 11. *Judges* 14. 15.

2. The Trumpet of God shall then sound, the voyce of the *Arch-Angel* shall then be heard, Christ shall command, and call upon the dead to rise, and come to judgement; *1 Thes.* 4. 16. *John* 5. 28, 29.

3. Immediately, presently upon this, the souls of all

all the godly deceased shall enter into their bodies, and then their bodies rise to life eternal; and so the souls of all the wicked deceased, shall return into their bodies, and then their bodies rise to eternal condemnation, *John* 5. 28, 29.

4. Such as shall then be alive, shall have a change on a sudden, instead of death and Resurrection, *1 Cor.* 15. 51, 52.

5. The Angels shall then gather the Elect, and chase in the Reprobates from the four winds of heaven, and present them before Christ. *Mat.* 24. 31, and 25. 31, 32.

Now we come to the last thing, the Use.

Use 1. For Confutation. 1. To confute, as the old Sadduces, so the Atheists of our time, who imagine the soul to dye with the body; and so an end of both. That this was the opinion of the Sadduces, see *Mat.* 22. 23. *Acts* 23. 8. That this is the opinion of the Atheists of our time, is very evident by their lives and conversations. 2. To confute such, as not distinguishing betwix a Spiritual and Corporal Resurrection, do deny, that the body shall rise again at the last day. They confess the soul to be immortal, but they acknowledge no other Resurrection, but Regeneration, the souls rising from the death of sin to the life of grace: the bodies Resurrection they utterly deny. Of this wicked opinion *Hymeneus* and *Philetus* seem to have been the Authors, *2 Tim.* 2. 18.

3. To confute the Anabaptists, who deny that the very self-same bodies which we now have, shall rise again; but affirm that God (at Christs second coming) will make new bodies; new bodies, not onely in regard of quality, but in regard of substance.

Use 2. For Terror to all such as live and dye in their

their sins, as live and dye unrepentant. Consider, that even that body, which thou hast used as a weapon and instrument to pride, so swearing, to profaning of the Lords day, to drunkenness, uncleanness, lying, and the like, shall rise again: And as thou hast done in it that which thou shouldest not, so thou shalt receive in it, that which thou wouldest not: that hand, those feet, those adulterous eyes, that blaspheming tongue, shall rise again to receive condign punishment: thou shalt no sooner peep out of thy grave, but thou shalt see him come to judge thee, whom thou hast pierced, despised, disobeyed. If the wicked might cease to be after this life, and dye as the beast doth, O then it would be well with them, because then there would be an end of their misery; but the wicked must after this life, rise again to condemnation, which is the accomplishment of their eternal wo and wretchedness. A ruefull and dolefull case to consider; and yet it is the condition of all impenitent sinners. If a man were bidden to go to bed, that after he had slept, and was risen again, he might go to execution, it would make his heart to ake within him; yet this (nay a thousand times worse) is the state of all impenitent sinners: they must sleep a while in the grave, and then rise again, that a second death may be inflicted upon them both in body & soul, which is the suffering of the full wrath of God, both in body and soul eternally. The case being thus, that counsel of the Apostle Peter would be considered of by the wicked, and before it be too late, *Acts 3. 19.*

Use 3. For Comfort and Consolation to all the godly. The Apostle Paul traversing this Doctrine of the bodies Resurrection, *1 Thess. 4. 13, &c.* observe his close,

dale, verse 18. Although the daies of this life be full of wo and misery, yet the day of the Resurrection, shall be unto all the godly a time of refreshing and felicity. *Acts 3. 19.* Those hands that have been lifted up in prayer, and stretched out to relieve the poor Saints; those feet that have been forward to go to Sermons; those eyes that have wept for the sins of the times, but first and principally for thine own sins; that have wept again and again for the offence of a good and gracious God; that tongue which hath glorified God; that body which hath suffered for Christ, shall rise again to be partaker of all his glory. Upon this ground, the godly heretofore in their great miseries have comforted themselves; See *Job 1. 21. 26, 27.* and *Isaiah 26. 19.* This was the comfort of the poor Jews under *Antiochus Epiphanes*, they looked for a better Resurrection, the remembrance whereof, was as sugar, to relish the bitterness of the Cross. *Heb. 11. 35.* Nay upon this ground, see the Apostle *Paul* triumphing over death, *1 Cor. 15. 35, 46, 57.* And see what he saith, *Phil. 3. 21.* Six things shall befall the body of the godly at that day:

1. *Impartiality*, so as they can never dye again; *1 Cor. 15. 53.*

2. *Incorruptibleness*, they shall never be inclined to corruption, or any corruption, *1 Cor. 15. 53.*

3. *Spiritualness*, *1 Cor. 15. 44.* and therein direct respect: 1. Because they shall be possessed fully by the Spirit of God; for as they shall be both governed by the Spirit, and be subject to the Spirit wholly. 2. Because they shall live as the Angels in Heaven do without meat, or raiment, or any other bodily help or substance. 3. Because they shall be for nimble spirits.

X

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4. The fourth thing that shall befall the bodies of the godly at that day, is *Power*; for of bodies full of weaknes, and subject to many calamities, and distresses, and paines, they shall be raised *in power*; that is, strong, able, and impassible.

5. *perfection*; for they shall be free from deformity, unhandsonness, lameness, &c. and become most beautifull and comely; neither infancy, nor old age hindring them; but shall appear in full age and beauty.

6. *Shining and Splendor*: as the sun or stars in the Firmament, the body being cloathed with a celestial glory, and Divine light, Dan. 12. 3. Math. 13. 43.

Thus much for the Use of Consolation.

4. For Instruction, or to Point out unto us divers duties.

1. If we believe the Resurrection of the body, we must be moderate in mourning for our Christian friends deceased. Our Saviour Christ did weep for *Lazarus*: And when *Stephen* was stoned to death, some that feared God buried him, and made great lamentation for him; and therefore mourning for the dead is not altogether unlawfull, yet remember we must, what the Apostle saith to the *Thessalonians*, 1 Thess. 4. 13.

2. This Doctrine of the Resurrection, should teach us to have the very body in honour, and not to transgress against it. Seeing our bodies must be raised again at the last day, we must take heed of polluting and defiling them by Gluttony, Drunkenness, Uncleaness, and the like, 1 Cor. 6. 13, 14. 1 Thess. 4. 3, 4. 2 Cor. 7. 1. Rom. 12. 1.

3. The consideration of this great work of the Resurrection

urrection of our bodies, should teach us to trust God in other matters, and believe his promises, though there be never so great unlikelyhood of the accomplishment. in respect of the outward means and appearance, *Som. 4. 17. to the 22.*

4. We should be very carefull to get assurance, that our bodies shall rise gloriously, have a glorious Resurrection. And that we may be assured, we must make sure of a justifying faith, such a faith as will rightly apprehend and lay hold on him who is the Resurrection and the life, *John 11. 25.* And then we must make sure of the first Resurrection; not onely pretend our selves to have faith, but make sure it be, as a justifying, so a sanctifying faith; for so a justifying faith ever is. To rise in soul we must make sure; that is to say, from the death of sin, to the life of grace, *Rev. 20. 6. Rom. 8. 11.*

5. And lastly, we should earnestly endeavour to live as the children of the Resurrection, *Luke 20. 36.* as those that believe a glorious Resurrection; heavenly, harmlesly, and fruitfully. 1. Heavenly, *Philip. 3. 20, 21.* 2. Harmlesly, *Acts 24. 16. 17.* 3. Fruitfully, *1 Cor. 15. 58.* Thus we have done with the second Member of this Principle, as we reckon.

Of the day of judgement.

THe second common place being finished, we come now to the third, which we lay forth in this Doctrine:

Doct. 3. Immediately after the general Resurrection;

X. 2. And every man shall

shall be the last Judgment. Or thus: It is a most certain truth that there shall be a day of judgment.

The Scriptures are very clear & abundant in proof of this point. Begin we with that ancient testimony alleged in the Apostle *Jude*, *Jude* 14. 15. See *Dan* 7. 9. 10. *Ecc* 12. v. last. *Matth* 12. 36. *Acts* 17. 31. *Rom* 14. 10. 2 *Cor* 5. 10. The Reasons of the Point.

Reas. 1. Gods Decree. *Heb* 9. 27. As the Lord hath appointed the former, so the later.

Reas. 2. The particular judgments the Lord inflicts in this life upon persons and places; as the burning of *Sodom* and *Gomorrab*, the drowning of the old world, the plaguing of *Egypt*, and the desolation of *Jerusalem*; did not all these typifie the general judgment? *Luke* 17. 26. &c.

Reas. 3. The consciences of men and women (even the least enlightened and awakened) tremble at this great truth, and so prove it. *Acts* 24. 25.

Reas. 4. The justice and goodness of God. The justice of God requirres that it should go absolutely ill with the wicked; the goodness of God requires that it should go absolutely well with the godly: but neither of these come to pass in this life, and therefore there must be a day of judgment, that both these may be effeeted.

Reas. 5. The fifth and last Reason. This is the end of the general Resurrection, to wit the general Judgment. Men and women must be raised again, that they may be judged. But here we meet with an objection.

Obiect. May some men say, The whole world consists of Believers and Unbelievers: But as touching Believers, it is said *John* 5. 24. that they shall not come into judgement, to judgement.

Answ.

Ans. The meaning is, not to the judgement of condemnation; and so indeed the last translation renders it.

Objct. And then as touching Unbelievers, (so remaining) it is said of them, *John 3. 18.* that *they are condemned already.*

Ans. It is true, so they are. 1. In Gods Decree. 2. In Gods word. 3. In their own consciences. But yet the manifestation and finishing of this judgement is reserved unto the last day.

But for the opening of so weighty a Doctrine, we intend to answer the questions following. 1. How this judgement is distinguished from other judicial proceedings. 2. When the day of judgement shall be. 3. Who shall be the Judge. 4. And lastly, What shall be the manner of proceeding at that day.

Quest. 1. The first question is, How this judgement is distinguished from other judicial proceedings?

Ans. This we may let you see in divers Epithets given to this judgement: as 1. It is called *the last judgement*: (so the Catechism entitles it:) And so it is, for after it there shall be no other; the sentence passed then, can never be reverted; there can be no appeal from that Judge and judgement. 2. It is called *the general judgement*. God judgeth men and women in this world, and that both in life and death: He judgeth them whilst they are living, by correcting his people for their escapes and infirmities, by punishing the wicked for their transgressions and rebellions. He judgeth every man and woman at death. But then shall be a general judgement of all, *2 Cor. 5. 10.* 3. It is called a *manifest and open judgement*: And so it shall be, for the proceedings then, shall be in the eye and view

view of all the world. 4. It is called a *sudden judgement*: And so it shall be, in regard of the wicked; Even as the flood came upon the Old World, when they were wantonizing, and deriding that preacher of righteousness. 5. And lastly, It is called an *eternal judgement*: Not that the Judge shall sit for ever, sitting matters, and debating causes; but it is so called from the effect; for the issue will be this, The eternal weale and happiness of the godly, and the eternal woe and misery of the wicked.

Quest. 2. The second question. When the day of judgement shall be?

Ans. In likelihood, it is not far off, if we compare some Texts, and our times, as *Luke 18. 8. Matth. 24. 37. &c. 2 Tim. 3. 1, &c.* The truth of it is, were but *Rome* ruinated, and the *Jew* called, what should hinder that great day? And in how little time can the Lord effect these two great works? But touching the precise day, see *Mat. 24. 36.* But why doth the Lord conceal this day? *Ans.* 1. That he might hereby bridle our curiosity, *Acts 1. 7.* 2. That the wicked might not defer their repentance, *Psalms 95. 7, 8.* 3. That the godly might be occasioned to continual watchfulness, *Mark 13. 33, &c.*

Quest. 3. The third question. Who shall be the Judge?

Ans. God. All the persons in the Godhead, Father, Son, and Holy Ghost: All the three Persons shall judge, as touching their consent and Authority; but the particular execution of this judgment is committed to the Son; it is he that shall execute this vengeance, and as he is the Son of man, *John 5. 22, 27. 2 Tim. 4. 1. Acts 10. 42. and 17. 31.*

Object.

Object. 1. But the Apostles shall judge the twelve tribes of Israel, *Mat.* 19. 28.

Ans. It is true, the Apostles shall judge the twelve tribes; but how? to wit, by their Faith and Doctrines the example whereof will take away all excuse from the Israelites: 2 They shall be as Justices on the Bench, and consent to Christs judgement.

Object. 2. The Saints shall judge the world, *1 Cor.* 6. 2.

Ans. It is true, 1. As sitting with the Judge, and approving of his sentence, as the Apostles before. 2. As they are members of Christ the judge: and 3. As their example shall be alleged to condemn the wicked.

Quest. 4. The 4 and last question. What shall be the manner of proceeding at that day?

Ans. That we may the better resolve this question, we are to consider, 1. The preparation to this judgement. 2. The judgement it self. The preparation is twofold, 1. Of the Judge. 2. Of them to be judged. The preparation of the Judge consists in four things. 1. In the Commission he hath from his Father, (*John* 5. 27.) which then shall be manifested to all the world. 2. In the cloathing of his Humane Nature with a wonderfull Majesty and glory, *Matth.* 25. 31. *Matth.* 16. 28. compared with *Mat.* 17. 1, &c. 3. In his Train, which shall be thousand thousands of Saints and Angels, and that in their splendor and beauty, *Dan.* 7. 9, 10. *Jude* v. 14. *Matth.* 25. 31. 4. In the choyce of a place where to sit, and the erecting of a glorious Throne whereon to sit, *Matth.* 25. 31. *Rev.* 20. 11. Thus much touching the preparation of the Judge. Now for them who are to be judged; they must be prepared four wayes: 1.

11. By Citation or Summons. 2. By Resurrection. 3. By Collection. 4. By Separation.

1. By Citation or Summons, which shall be a great shout from heaven, *John 5. 28. Mat. 24. 31. 1 Thes. 4. 16.* As Christ now useth the Ministry of man, so then he will use the Ministry of Angels.

2. Upon this shall follow the Resurrection; Every thing shall give up its dead, *Rev. 20. 13.* And such as are found alive shall be changed; *They shall not dye, but be changed;* and not in regard of substance, but in regard of quality, *1 Cor. 15. 51. &c.*

3. Upon this shall follow their Collection. The raised and changed, all both Elect and Reprobate, shall be gathered by the Angels from the four Winds of heaven, from every place under the sun, and conveyed before the Judge, *Mat. 24. 31. and 25. 32.*

Lastly, shall be the Separation betwixt the Elect, and the Reprobate; the Elect to go on Christs right hand, and the Reprobate enforced to his left, *Matth. 25. 32, 33.* Thus much for the Preparation to this judgement, (the preparing of the judge, and them to be judged.)

Now we com to the judgement it self: Wherein consider three things. 1. By what Law man shall be tryed. 2. By what Evidence. 3. What the sentence shall be.

1. Thing the first, Such as never heard of Christ, must be tryed by the Law of Nature, (those notions being sufficient to make them inexcusable) *Rom. 2. 14, 15, 16.* Such as have lived in the visible Church, shall be tryed by the written Law and the Gospel, *Rom. 2. 12. John. 12. 48.* The absolution of the godly, shall be principally according to the Gospel, but confirmed

by the Law; the condemnation of the wicked, shall be principally by the Law; but shall be confirmed by the Gospel.

2. Now we pass to the second, *By what Evidence?*

Ans. By the opening of three books. 1. The book of Gods Remembrance. 2. The book of Conscience. 3. The book of Life or Election, *Rev.* 20. 12.

3. The third thing the Sentence, what it shall be: See the sentence that shall be passed upon the godly, *Matth.* 25. 34. And see the sentence that shall be passed upon the wicked, *Matthew* 25. 41. Thus we proceed to the Uses.

Use 1. For Terror to the wicked and ungodly, such as go on in their sins impenitently, as *2 Cor.* 5. 10, 11. *Rom.* 2. 4, 5, 6. and *Eccles.* 11. 2. It may be they are now in jollity; but that day must come, that they may be in absolute misery. You have heard that the Judge must come, and in what manner; and that the whole world must be converted before him: Alas, (the Parties we are now speaking of) what will they say at that day? An accusing conscience within them, Hell beneath them, the good Angels and Saints on the one hand them, ready to give approbation to the sentence passed upon them; the Devils on the other hand, attending to carry them away with them; and they before an angry Judge, ready to pass the irrevocable sentence upon them. O how will they be able to stand before this Judge! *Rev.* 1. 7. *Belshazzar* (*Dan.* 5. 5, 6,) did but see a mans Hand-writing on the Wall, and how was he perplexed! *Felix* did but hear the Doctrine of the last judgement preached, and did not he tremble! *Acts* 24. 25. Nay, see we the terror of this day to the wicked, *Rev.* 6. 12. &c. Alas!

a day, wherein not onely their sinfull actions and words must be brought to light, but even their sinfull thoughts and cogitations, *Eccles. 12. 14. 1 Cor. 4. 5.* These things hast thou done, these things hast thou spoke, nay these things hast thou thought. But will ye see more plainly what shall becom of particular Malefactors at that day, as what shall become of Anti-Christ, and his Abettors and followers, *2 Thess. 2. 8.* to the 13. Of all Apostates, *Heb. 10. 26, 27.* Of all Persecutors, *Jude 15.* Of all Hypocrites, *Psal. 50. 16, &c.* Of all censorious persons, that censure others for the faults they themselves live in the willing practice of, *Rom. 2. 1, 2, 3.* Of all Covetous and merciles persons, *James 5. 1, &c.* and 2. 13. *Matth. 25. 41, 42, &c.* Of all Whoremongers and unclean persons, *Heb. 13. 4. Eccles. 11. 9.* Of all Lyars, *Rev. 21. 8.* and 22. 15. Of all Gluttons and Drunkards, *Luke 21. 34. 1 Cor. 6. 10.* Lastly will you know what shall become of all them that do not obey the Gospel, all ignorant persons and unbelievers, *2 Thess. 5. 8.*

Object. May the wicked man say, it is a great while to the day of judgment.

Answer. Surely no: 1. See *1 Pet. 4. 7. Jam. 5. 8.* 2. The signs and fore-runners of the last judgment, are the most of them accomplished already. 3 Suppose it were a great while to that day, yet the day of thy death (which will be the day of thy particular judgment) cannot be very far off.

Things being so, (that we may draw to an end of this Use) how much doth it concern such as go on in an evil way, to break off their sins by Repentance? as *Psalms 50. 22.* Nay farther, let them consider the Lords command, (and upon this ground) *Acts 17. 30, 31.*

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The times of this ignorance God winketh at; (that is, regardeth not, cared not what became of the multitude in those times) but now commandeth all men every where to repent, &c. O therefore be they earnest with the Lord, to give them what he commands; both old and young, how should they labour Repentance in the use of all good means; the Lord not only commanding it, but so graciously promising to the Repentant, Eph. 5. 14. Proverbs 28. 13. Isaiab 1. 16. &c.

Use 2. For the great comfort and consolation of all the godly; In this world they are many times evil thought of, but then will be the day of their clearing; they are now troubled with the remainders of sin, and affliction hanging upon them as a consequent, which causeth them many times to *sow in tears*; but then they shall *reap in joy*: now is their *fight*, but then will be the time of their *Coronation*. Must it not needs be very comfortable to them, to see him come their Judge, who was judged for them? their Saviour, he who lived and dyed for them, to see him coming as Judge of all the world? what a comfortable sight and meeting will that be? Was it not a very comfortable meeting of Joseph and his Brethren, when he discovered himself unto them? And how comfortable is the meeting of man and wife (truly loving) having been long asunder! Him, their Christ, whom they laboured so long, and so often to have full familiarity with? Him, whom they have so often sought in his Ordinances, and for whose absence they have so often mourned? O the affection that he will then manifest unto them! Not a good purpose, not a good thought of theirs will he conceal: not

an evil thought of theirs (in any part of their life) will he charge them with. What joy and comfort will the pronouncing of the sentence afford unto them? *Mat. 25. 34.* and then they to be so advanced, as to joyn with their Judge in judging of wicked men and Angels? *1 Cor. 6. 2. 3.* We go no farther in this Use, because of the Doctrine following; desiring to reserve every thing for its proper place.

Use 3. For *Exhortation*, to exhort Christians divers waies.

1. To be frequent in self-judging, so at the day of judgement they shall not be condemned with the world. Nay, so in this world they shall avoid many particular judgements, which otherwise will befall them, *1 Cor. 11. 31, 32.* Now this self-judging doth comprise the particulars following: 1. Self-examination, touching the sins a man is guilty of. 2. Self-confession, which must be serious and hearty. 3. Self-condemnation, which is a passing of sentence against a mans self at the Bar of Gods Justice. 4. An appeal unto the Throne of grace, or an importunate suing for pardon in and through Christ.

2. To take heed of rash judging, *Rom. 14. 10. 1 Cor. 4. 5.* Now this is rash judgement; 1. When our Christian Brethren do well, to say they do ill. 2. When they do ill, to make it worse. 3. When a thing is doubtfull, to take it in the worst part.

3. To exhort Christians, that when at any time they have any doubtfull business or matter to be controverted, they would be willing to refer themselves to the judgement and censure of their godly Brethren. *1 Cor. 6. 1. &c.*

4. To be sober, prayerfull, watchfull, heavenly minded,

blinded, and fearfull to offend God, even in the least thing, *Luke 21. 34, 35, 36.* *1 Pet. 4. 7.* *Rev. 14. 7.* So the Apostle Paul, *Acts 24. 25, 26.*

3. To labour for patience, when at any time wrongs and injuries are done unto them, *2 Thessal. 1. 5, 6, 7.* *James 5. 7, 8.*

6. To exhort Christians to be loving, mercifull, and bountifull to their Christian Brethren in their distresses, *Mat. 25. 34, 35, 36.*

7. And lastly, to persevere and hold out in good courses even unto the end, *2 Epistle of John, ver. 8.* *Rev. 3. 11.* Thus much for the Doctrine of the last judgement. Now we should proceed to the two consequents of it, viz. 1. The eternal happiness of the godly. 2. The eternal misery or damnation of the wicked. We shall onely speak of the first here, having largely handled the second in another place.

Of the first Consequent of the last Judgement.

THe first Consequent of the last Judgement we commend unto you is the Doctrine following.

Doct. The godly, all the godly, (when the last judgement is ended) shall possess the Kingdom of God. Though the woman, *Matth. 20. 20.* &c. desired a special privilege for her two sons (wherein she seems very ambitious) yet so much she takes for granted, that Christs Kingdom shall be possessed of the godly, all the godly: and by the rule of contrastes, *1 Cor. 6. 9.* *Ephes. 5. 5.* But more plainly, *Matth. 8. 11, 12, 13.* and *13. 43.* and *25. 34, 46.* *Acts 14. 22.* *2 Cor. 5. 1.* *Rom. 8. 17, 18.* Several Grounds.

Ground 1.

Ground 1. Gods Decree : The Lord in his Eternal Counsel hath ordained and appointed them to this possession, to possess his Kingdome : and so we are to understand that passage, *from the foundation of the world, Matth. 25. 34.* That is, before the foundation of the world; to wit, from all eternity : See *Rom. 8. 30.* The Apostle speaks as of a thing past, because it was Decreed, a thing set down in Gods Decree. And *Acts 13. 48.* Hence it is, they are said to be *written in the book of Life, Phil. 4. 3. Rev. 21. 27.*

Ground 2. Christs Purchase. He by his obedience Passive and Active, hath Purchased Gods Kingdome for all the Elect, *Ephes. 1. 11, 14. 1 Thess. 5. 9. Heb. 10. 19, 20.* Now the godly, all the godly, do manifest themselves to be of that number.

Ground 3. Christs Intercession, on earth, and in heaven : On earth, *John 17. 24.* In heaven, *Rom. 8. 10. John 14. 2, 3.*

Ground 4. Whilest they are here on earth they receive of his anointing, and so become Spiritual Kings and Priests : Spiritual Kings, whereby they are apted and fitted for Gods Kingdome : Spiritual Priests, whereby they daily (as they are enjoined, *Mat. 6. 10.*) pray for it, *Rev. 1. 6. and 5. 10.*

Ground 5. Gods Promise and Oath, *John 3. 16. and 10. 28. 1 John 2. 25. Heb. 6. 17, 18.*

Ground 6. Christ their head (in their flesh) is ascended into Gods Kingdome; and where the head is, there the Members must be in due time : and to prefigure and the better to assure this, some of the members are there already, as *Enoch and Elias*, and those mentioned *Matth. 27. 52, 53.*

Before we come to the Application, we have some questions

questions to answer: the first is, touching the evils the godly shall be freed from, when they possess that Kingdome. The second question is, touching the place it self. The third question is, touching the good which the godly shall enjoy in that Kingdom.

Quest. 1. The evils which the godly shall be freed from, when they possess Gods Kingdom: *Facilius dicere possumus, quid ibi non sit, quam quid ibi sit, saith Augustin.*

1. They shall be freed from Hell, have an everlasting discharge from that most woful and horrible place, *Rom. 8. 1. Rev. 21. 8.*

2. They shall be freed from sin; there shall be no more blindness in their minds, no more rebellion in their wils, no more disorder in their affections; nay, they shall be freed from the power and possibility to sin, be in a better condition than ever Adam was: In his best estate he might sin; but they shall be confirmed as the good Angels, *Isaiah 60. 21. 1 Pet.*

14. Mat. 22. 30.

3. They shall be freed from all sorrow, shame and grief, *Isaiah 25. 8. Rev. 21. 4.*

4. They shall be freed from all Adversary power, all enemies corporal and Spiritual, and the fear of them; there shall be a perpetual triumph without War, or fear of War, *Luke 21. 28.*

5. They shall be free from the displeasure of God; he will never be angry with them any more, *Rev.*

12. 3.

6. They shall be freed from all thralldom, servitude and bondage: all *Oeconomical, Political, and Ecclesiastical* Relations shall then cease; with *Abraham, Isaac, and Jacob*, they shall sit down in the Kingdom of heaven.

7. They shall be freed from all toyl and labour, all the labour and toyl of both callings, 2 *Thess.* 1. 7 *Heb.* 4. 9. *Rev.* 14. 13.

8. They shall be freed from all uncomeliness of body, all bodily deformity, 1 *Cor.* 15. 44. *Phil.* 3. 21.

9. They shall be freed from all the means of a natural life, and from the inconveniences that attend the same; there shall be no need of meat, drink, sleep, raiment, physick, marriage, *Matth.* 22. 30. *Rev.* 7. 16.

10. They shall be for ever freed from all the evils aforesaid.

Quest. 2. Now we come to the second question, and that is touching the place it self, which the godly (after the last judgment) shall possess; to wit the Kingdom of God.

Ans. It is the heaven of heavens, or third heaven, a place far above all visible heavens, the place whither Christ (in his humane nature) ascended. 1. A place very large and ample, and therefore called the great City, *Rev.* 21. 10. and *John* 14. 2, 3. A place very bright and beautifull, *Rev.* 21. 11. *Col.* 1. 12. 3. A place wondrous pleasant and delightfull, and therefore called *Abrahams bosom*, and *Paradise*. 4. A place very safe, for there will be none but friends, neither can any enemy enter there. 5. A place durable and of continuance, *Heb.* 13. 14. 2 *Cor.* 4. 1. 1 *Pet.* 1. 4. 6. A wondrous rich place, and therefore called a Kingdom; nay, an heavenly Kingdom; nay, Gods Kingdom; to signify that in that place there is a confluence of all good things beyond all expression and imagination, *Pf.* 8.

Quest. 3. The last question is that is touching the good which the godly shall enjoy in Gods Kingdom.

Ans. 1. In general, 1 *Cor.* 2.9. And if in this world, why then sure in a far greater measure when they shall be possessed of his Kingdome, as the *Psal.* hath it, *Psal.* 16. 11. 2. More particularly, 1. they shall enjoy themselves (both soul and body) in perfection, *Ephes.* 5. 27. 1 *John* 3. 2. And this is shadowed out unto us by those pure white garments, *Rev.* 3. 4, 5 and 6, 11. 2. They shall enjoy the blessed company one of another, and society with the blessed Angels *Heb.* 12. 22, 23. The lowest person there shall be as an Angel. Nay 3. There they shall enjoy Christ, have immediate communion with Christ, and by vertue of that communion, have immediate communion with the Father and the Holy Ghost, and so have a Crown of Glory put upon them, and enjoy a perpetual and everlasting Sabbath. That they shall have immediate communion with Christ, see *Phil.* 1. 23. *Rev.* 22. 3, 4. That they shall have immediate communion with the whole Trinitie, see *Mat.* 5. 8. and 18. 10. And then, That they themselves (when they come to be posselt of heaven, 1 *John* 3. 2.) shall have a Crown of glory put upon them, 2 *Tim.* 4. 8. 1 *Cor.* 9. 25. *James* 1. 12. 1 *Pet.* 5. 4. And that they shall enjoy a perpetual and everlasting Sabbath, See *John* 3. 16. *Matth.* 25. 46. *Heb.* 4. 9. And thus we come to the Uses.

Use. 1. For *Reprehension*, to reprove the *ungodly* and then the *godly*. To reprove the *ungodly*, and that divers waies. 1. For their mean esteem of the *godly* they thinking of them as base and unworthy, when as (be they never so low in civil respects) they are great Princes, Heirs to an everlasting Kingdome, *James* 2. 5. 2. To reprove the *ungodly* for their mean
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esteem of *godliness*. they taking it to be but folly and madness. But is that a foolish and mad course that leads to bliss, that tends to eternal happiness? See 2 Pet. 1. 11. 3. To reprove the *ungodly*, because they do no more value Gods Kingdome, no more value heaven, they preferring their lusts and the things of this world unto it; their *lusts*, which are their spiritual diseases, and will be their bane and undoing; utter undoing: the *things of this world*, which are but as Counters and Cherry-stones comparatively Well it would be thoroughly weighed: 1 Cor. 6. 9. Heb. 12. 14. Psalm 119 155.

2. To reprove the *godly*: 1. When at any time they envy the trappings, and outward prosperity of the wicked; whereas their portion is so little, and their heaven so short. Alas, they have but a short heaven; but doubtless shall have an everlasting hell: Matt. 25. 46. 2 To reprove the *godly*, because they do not oft enough meditate of this Kingdom, this heavenly Kingdom prepared for them, the evils they shall then and there be freed from, what a glorious place heaven is, and the good they shall there enjoy. From this neglect it is, they are so intangled, and taken with things *terrene* and *sublunary*, that they are so impatient under crosses and afflictions, that they finde the practice of holy duties so difficult.

Use 2. For *Comfort* and *Consolation* to all the *godly*. He that hath look'd upon them with grace, bestowed sanctifying grace upon them, intends them eternal glory. And what indeed is grace, but the beginning of glory? or what is glory, but the perfection of grace? The truth is, they are subordinate the one to the other, there being not any specifical difference, but

but onely gradual. See 2 Pet. 1. 11. and 1 Pet. 3. 4, 5. Well then, let the godly man, the godly woman (to their comforts) remember what our Saviour saith unto them, Luke 12. 32. The same may be said of other passions; Grieve not, faint not little flock, because it is your Fathers pleasure to bestow a Kingdom, an heavenly Kingdom upon you: Oppose this to all hardships, crosses, and afflictions, nay death it self, and be comforted. See Romans 8. 18. 2 Corin. 4. 17, 18. Revel. 14. 13.

Quest. But how should we know whether we be truly godly or no?

Ans. 1. Saving grace is of an humbling nature makes a man nothing in himself, low in his own eyes, to rest upon Gods free favour in Christ for justification, Rom. 7. 24, 25. Mat. 5. 3. 2. Saving grace is of a purging nature, it purgeth out corruption, purifieth the heart, Acts 15. 9. 1 John 3. 3. 3. Of an heavenly nature, it will be pulling up our hearts from these earthly vanities, will be soaring upwards from whence it came, Phil. 3. 20. Heb. 11. 13, 14, 15, 16. 4. It is of a growing nature, (especially the publick means being enjoyed in power) Mat. 13. 31, 32, 33. Psal. 92. 12, 13, 14.

Use 3. For Exhortation: To exhort the godly and then the ungodly. 1. To exhort the godly, and that divers waies: 1. To bless the Lord, to study the praise, of their good and gracious God in Christ, for this his superabundant love unto them; manifested in ordaining them to a Kingdom, in providing for them (before all worlds) a Kingdom, an everlasting Kingdom, his Kingdom; and in due time to give his Son unto them, to purchase it for them

and then at the length to Regenerate them unto it: 1 *Pet.* 1. 3, 4. 2. To exhort the godly, to take heed of carnal security, and of suffering grace to go out of exercise. The Apostle *Paul* is very frequent in this Exhortation. *Phil.* 2. 12. *Rom.* 13. 11, &c. 1 *Thess.* 5. 5, 6, &c. Nay, 3. To be constant, forward, and zealous in the way of godliness, *Matthew* 10. 21. *Rev.* 2. 10. *Galathians* 6. 9. 1 *Cor.* 15. 58. *Matth.* 11. 12. But here now we meet with two objections.

Object. 1. But may some man say, This is sooner said then done, the way of godliness (through the backwardness and averfness of the unregenerat part) being so painfull and difficult.

Answer. 1. The spirit is ready, although the flesh be weak; so our Saviour: So the Apostle *John* likewise 1 *John* 5. 3, 4. And you know what the Apostle *Paul* saith, *Phil.* 4. 13. 2. Why should not the godly be willing to take as much pain for heaven, as others do for hell? To observe the Superstitious, the Prophanes, the Covetous, what pains they take to go to hell; rise up early, sit up late, and all to go to hell. 3. Would it not much dulcifie, often to meditate upon the end godliness tends unto; to wit, happiness, everlasting happiness, *Rom.* 2. 7. 10.

Object. 2. But such as are forward and zealous, we observe them many times to be necessitated, to be opposed, and persecuted.

Answer. 1. But thou dost not see into their inside, the inward man, the grace and comfort that lodgeth there, 2 *Cor.* 4. 16. *Acts* 5. 41. *Heb.* 10. 34. We read of a worthy Germane, *Philip. Lansgrave* of *Hess*, who being a long time Prisoner under *Charles* the fifth Emperor; and being demanded what up-
held

And him all that time, he answered that he felt the
divine consolations of the Martyrs. And this is that
indeed which Christ promisseth to the persons afore-
said, (even in this life) *Mark 10.29, 30.* 2. Will
not a Kingdom, an everlasting Kingdom make a-
bands for all their outward necessities, afflictions, and
persecutions? see *Mat. 5. 10, 11, 12.* See *Moses*
Deut. 11.24, 25. And the Apostle *Paul* *2 Cor. 4.17, 18.*
He opposeth glory, to affliction; heavy, massy, sub-
stantial glory, to light affliction; eternal glory, to
momentary affliction; *And therefore we faint not (saith*
he) whatsoever we suffer: and thus our Saviour.

These two objections being answered, we go on
to the other Members of the Exhortation: Then 4.
To exhort the *godly*, not onely to grow in love one
towards another, but more and more to desire society
one with another; and the reason is this, because the
time is coming when they must live together and
that for evermore. Hence it is, that the Apostle *Peter*
exhorts godly Husbands, to carry themselves loving-
ly towards their godly Wives; *1 Peter 3. 7.* 5. To
exhort all the *godly* in any case to labour heavenly-
mindedness, to use the world as though they used it
not feelingly to know and profess themselves to be
Strangers and Pilgrims here, and so they will mani-
fest that they wait for this Kingdom, *Heb. 11.* from
v. 13, to v. 17. To this our Saviour exhorts, *Mat. 6. 19,*
26. And so the Apostle *Paul*, *Col. 3.2, 6.* To exhort
the *godly*, that they earnestly strive with all patience
to undergo afflictions and crosses: when it shall please
God to reach out unto them a cup of afflictions, and
bid them drink a draught to the bottom, the medi-
tation of this heavenly Kingdom must be as sugar in
their

their Pockets, to sweeten the cup withall. See again *Romans* 8. 18. *2 Cor.* 4. 17, 18. *Heb.* 11. 26. I could be content (saith *Augustine*) to endure the torments of hell to gain this joy, rather than to lose it. *Ignatius* (as some say, *Pauls* Scholar) being threatned as he went to Martyrdom with the cruelty of torments, answered with courage, *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Divil together, let them come upon me, so I may enjoy the lord Jesus and his Kingdom.* These six waics (from the Doctrine in hand) we have exhorted the godly.

2. Now we come to exhort the *ungodly*, such as (for the present) are so; to exhort them to consider of this Kingdom, of this heavenly Kingdom the excellency of the place, the evils which all the godly shall be freed from there, and the good they shall enjoy there; and will they lose the Kingdom for a little labour, come short of it for a base lust? are the pleasures of sin for a season, to be compared with the everlasting joyes of heaven? may they be compared with the inward consolations that the godly have in this world? *Psalm* 4. 7. *1 Cor.* 2. 9. And will they not take as much pains to go to heaven as they have done all this while to go to hell? O yet, say they, we would fain make out for heaven, take any pains for the Kingdom you are speaking of resemble we would the Merchant spoken of, *Matth.* 13. 45. Why then this you must do: *Holiness* (as you have heard) is the way to *Happiness*, *Godliness* to the Kingdom of heaven: You must labour to be godly. Now godliness cannot be had without *Christ*, therefore marry the Heir; get the King, and the kingdom is thine too

When

When Christ comes into a soule, he comes attended with a train of graces. But this is the business: Thou wilt not make out for Christ, untill thou see & feel thy lost estate. Why then, that thou mayest be acquainted with Christ, nay, marry Christ, that thou mayest be brought to a Legal contrition, nay, to an Evangelical contrition, and so made fit to be espoused to Christ, thou must in the outward means take the Kingdom of heaven by violence, *Mat. 11. 12.* constantly attend to the work of the Kingdom, (for so it is called, *Mat. 13. 19.*) imitating them we read of, *Luke 9. 1.* See *John 6. 27. Rom. 8. 16. and 10. 14.*

Thus we have now done with the first consequent of the last judgement; to wit, *Eternal happiness* or *salvation*. We should now proceed to the other, to wit, *Eternal misery* or *damnation*; but that we have spoken of in opening the last Member of the second Principle and therefore we refer the reader thither.

Laus Deo.
